

The Vnclouelineffe, of LOVE-LOCKES. ^{src} 20477

O R,

A SUMMARIE DISCOVRSE,
proouing: *The wearing, and nourishing
of a Locke, or Loue-Locke, to be altogether
vnseemely, and vnlawfull vnto
Christians.*

In which there are likewise some passages
collected out of Fathers, Councells, and sundry Au-
thors, and Historians, against Face-painting; the wearing
of Supposititious, Poudred, Frizled, or extraordinary long
Haire; the inordinate affectation of corporall Beaucie: and
Womens Mannish, Vnnaturall, Impudent, and vnchri-
stian cutting of their Haire; the Epidemicall
Vanities, and Vices of our Age.

By William Prynn, *Gent. Hospitiij Lincolniensis.*

I. *Corinth. II. 14, 15.*

Doeth not euen Nature her selfe teach you, that if a man hath long Haire, it is a
shame vnto him? But if a woman hath long Haire, it is a glory to her: for her
Haire is giuen her for a couering.

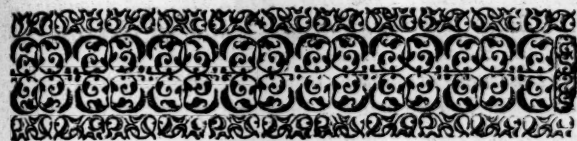
Epiphanius, *Contr. Hæreses. l. 3. Tom. 2. Hæc. 80.*

*Alienum est a Catholica Ecclesia, & prædicatione Apostolorum coma extensa. Vir
enim non debet nutrire comam, cum sit imago ac gloria Dei.*

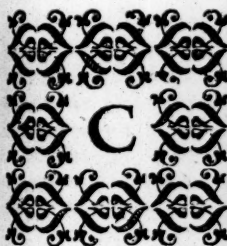
Basil, *De Legendis libris Gentilium Oratio.*

*Comas superuacuas curare, vel infelicium, vel iniustorum est: Nam quid ex talibus
expectandum aut suspicandum, nisi vt lasciuus ille ornatus feminas prætereuntes in-
uitet, aut alienis matrimonijs infidiatur.*

BIBL.
COLL. REGAL.
CANT.



TO THE CHRISTIAN READER.



*Christian Reader, I here present un-
to thy view and censure, a rough
and brieft discourse: whose subject,
though it bee but course and vile,
consisting of Effeminate, Proud,
Lascivious, Exorbitant, and Fan-
tastique Haires, or Lockes, or
Loue-lockes, (as they stile them:)
which euery Barbar may correct and*

*regulate: Yet the consequence of it may be great, and pro-
fitable in these Degenerous, Unnaturall, and Unmanly times:
wherein as sundry of our Mannish, Impudent, and inconstant
Female sexe, are Hermophradised, and transformed into men;
not onely in their immodest, shamelesse, and audacious car-
riage, (which is now the very manners and Courtship of the
times;) but euen in the * unnaturall Tonsure, and Odious, if
not Whorish Cutting, and (a) Crisping of their Haire, their
Naturall vaile, their Feminine glory, and the very badge,
and Character of their subiection both to God, and Man:
so diuers of our Masculine, and more noble race, (b) are
wholly degenerated and metamorphosed into women;
not in Manners, Gestures, Recreations, Diet, and Apparell
si muliebri aliquid in se habere videantur: nunc nihil turpius
tur, quam si su aliquo viri viderentur. Saluian. De Gubernat. Dei. l. 7. p. 263. 264.*

* 1 Cor. II. 5.
6. 15.

a 1 Tim. 2. 9.

1 Pet. 3. 3.

b Conuerterunt

in muliebrem

tollerantiam

viri, non usum

tantum atque

naturam, sed

etiam vultum,

incestum, habi-

tum, & totum

penitus quic-

quid aut in

sexu est, aut in

usu viri: adeo

versa sunt in

diuersum om-

nia, ut cum

viris nihil ma-

gis pudors esse

oporteat, quā

viris quibusdam vide-

l. 7. p. 263. 264.

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c Pudet eos Nationis sua quod non Germani aut Galli sint procreati, ita patriam capillo transferunt. Tertul. de cultu. Fam. c. 4. d Pro Deo quisque habet quod colit: Gualosi, venter, Deus est: Heretici, dogma quod finxit. Hier. Com. lib. 3. in Ose. 14. & in Amos c. 2. Capilli impudicarum mulierum Idola. Granatenfis hom. in Festo. Mariæ Magd. *c* Quid illos otiosos vocas, quibus apud tonsorem multa hora transmittuntur, dum decerpitur si quid proxima nocte succreuit: dum de singulis capillis in consilium itur: dum aut dissecta comæ restitutus, aut deficiens hinc atque illinc frontem compellitur? Quomodo irascuntur si tonsor paulo negligentior fuerit, quasi virum tonderet? Quomodo excandescunt si quid de iuba sua decisum est, si quid extra ordinem iacuit, nisi omnia in annulos suos reciderant. Quis est istorum qui non malis rempublicam turbari, quam comam suam? Qui non sollicitior sit de capitis sui decore, quam de salute? Quis non compitior esse malis, quam honestior? &c. De Breu. Vitæ. cap. 12.

onely; but likewise in the Womanish, Sinfull, and Unmanly, Crispnig, Curling, Frowning, Powdering, and nourishing of their Lockes, and Hairie excrements, in which they place their corporall Excellencie, and chiefeft Glory. Strange it is to see, and lamentable to consider, how farre our Nation is of late degenerated from what it was in former Ages: how farre their Lines, and their Professions differ. We all profess our selues to be Heroicall, Generous, and true-bred English-men, yea Zealous, downe-right, and true-hearted Christians, desirous to conforme our selues to Christ in enery thing: and yet wee are (c) quite ashamed of our English Guise, and Tonsure, and by our Out-landish, Womanish, and Unchristian Lockes and Haire, disclaime our very Nation, Countrey, and Religion too: *Alas, may I not truly say of too to many, who would be deemed not onely English-men, but Demons, and faithfull Christians: that the Barber is their Chaplaine: his Shop, their Chappell: the Looking-glasse, their Bible; and their Haire, and Lockes, their (d) God? that they bestow more cost, more thoughts, more time, and paines vpon their Hairie Lockes, and Bushes, from day to day, then on their peerelesse, and immortal Soules? that they consult more seriously, and frequently with the Glasse, and Combe, then with the Scriptures? that they conferre more often with their Barbers, about the meanes, and matter of their owne Salvation? Are not most of our young Nobilitie, and Gentry, yea, the Elder too, under the Barbers hands from day to day? Are they not in dayly thraldome, and perpetuall bondage to their curling Irons, which are as so many chaines, and fetters to their Heads, on which they leaue their Stampe, and Impresse? Good God, may I not truly say of our Gentry, and Nation, as Seneca once did of his: (e) That they are now*

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so vaine and idle, that they hold a Counsell about euery Haire, sometimes Combing it backe, another time Frouncing, and spredding it abroade: a third time Combing it all before: in which, if the Barber be any thing remisse, they will grow exceeding angry, as if they were trimming of the men themselues: doe they not rage excessively, if any Haire bee but cut to short, if it lye not to their liking, and fall not readily into its rings, and circles? Would they not rather haue the Common-wealth disturbed, than their Haire disordered? doe they not sit all day betweene the Combe, and the Glasse? are they not more sollicitous of the neatnesse of their Haire, then of their safetie? and more desirous to be neate, and spruce, then Honest? (f) Is it not now held the accomplished Gallantrie of our youth, to Frizle their Haire like Women: and to become Womanish, not onely in exilitie of Voyce, tendernesse of Body, leuitie of Apparell, wantonnesse of Pace, and Gesture, but euen in the very length, and Culture of their Lockes, and Haire? Are not many now of late degenerated into Virginians, Frenchmen, Ruitians, nay, Women, in their Crisped-Lockes, and Haire? haue they not violated the Graue, and Ancient Cut, and decent Tonsure of their Ancestors; and broken the very Ordinance, (g) and Law of God, and Nature, by their Womanish, (h) Embroidered, Coloured, False, excessive Haire, and Loue-Lockes? and shall they yet professe themselves to be English-men; or Mortified, Humble, Chaste, and pious Christians? What, did euer any of our English Ancestors; did euer any Christians in former Ages; did euer any Saints of God, that wee can heare, or read of, weare a Locke? or Frizle, Powder, Frounce, Adorne, or Decke their Haire? or wast their thoughts, and time, or laniish out so great expences on their Heads, their Haire, and Lockes, as we doe now? If not, then let vs be as well conceited of our selues, as may be, yet certainly, as long as these new-fangled

f *Capillum frangere, & ad muliebres blanditias vocē extenuare, mollitie corporis certare cum feminis, & incunctisimis se excolere munditiis nostrorum adolescentium specimen est.*
Senec. Contro- uers. l. i. Pro- mio. Compo- nit crinem pse- cas infelix: al- ter a lenum ex- tendit, petist- que comas, & voluit in orbē:
*E*st in consilio matrona, ad- mota; lauis, emerita qua cessat acu: sen- tentia prima huius erit: post hanc atate at- que arte mino- res censebunt: tanquam fa- ma discrimen agatur, aut a-

nimitas nris est, quarendi cura decoris. Iuuenal. Satyr. 6. g See 1 Cor. 11 14. Ezech. 44. 20. Rev. 9. 8. h 1 Tim. 2. 9. 1 Pet. 3. 3. See Mr. Byfelds Sermon on 1 Pet. 3. 3. 4.

Lockes,

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g *Adhuc in
processu vitiis
sunt. Inuenit
Luxuria ali-
quid noui, in
quod insanias.
Inuenit impu-
dicitia nouam
contumeliam
sibi. Inuenit de-
lectarum disso-
lutio et tabes
aliquid teneris-
mollisquae
quo pereat. Ad
huc quicquid
est boni moris,
extinguimus
leuitate et po-
litura corporis.
Muliebres mū-
ditias anteces-
simus, colores
meretricior,
matronis qui-
dem non indu-
endos viri sumi-
mus. Tenero et
mollis ingressu
suspendimus
gradum; non
ambulamus,
sed incedimus.
Exornamus
annulis digi-
tos, in omni
articulo gem-
ma disponitur.* Quotidie comminiscimur, per qua virilitati fiat iniuria, vt traduca-
tur, quia non potest ex. i. Seneca. Nat. Quaest. l. 7. c. 21. *h* 1 Cor. 6. 14. 15. 16. 1am. 4.
4. 1 Iohn 2. 15. 16. 17. *i* Wild 2. 15. *k* Coloss. 1. 10. 1 Thess. 2. 12. Ephes. 5. 8.
1 Rom. 12. 2. Gal. 1. 4. Ephes. 2. 11. 2. Col. 2. 20. 1 Pet. 1. 14. Sit inter ancillas Diaboli
et Christi discrimen: vt exemplo sitis illis, vt edificentur in vobis: vt magnificetur
Deus in corpore vestro: magnificatur autem per pudicitiam, et per habitum pudici-
tia competentem. Tertul. De Cultu. Fam. cap. 7. *m* 1 Pet. 4. 2. 3. *n* Rom. 13.
13. 14.

Lockes, and Badges of our inuirlitie, (*g*) or more then Womanish, and vnnaturall Effeminacy, which still in-
create, multiply, and remaine vpon vs, we can neither truly
challenge the name of English-men, nor stile of Christians.
For, (*h*) what part or portion can they haue in Christ,
who weare the very Badge, and Liurey of the World?
who complie themselves to the Guise, and Tonsure of the
Deboistest, Rudest, and most licentious Russians? or giue
themselues ouer to the Vanities, Fashions, and Customes of
the very scumme, and worst of Men? Is this to be a Christian,
to follow euery Guise? to take up euery new-fangled, Deboist,
and Russianly fashion? to submit to euery Vaine, and Sinfull
humour of the Times? to denie our Selues, and Lusts in no-
thing; and to goe as farre in all externall Emblems, or Symp-
tomes of Vanitie, Pride, Licentiousnesse, Effeminacy, and
Prophanenesse, as any others: and to exceede euen Turkes, and
Pagans in them, who are not yet so Effeminate, Idle, Proude,
and Vaine as we? Alas, what is all this, but to be professed
Enemies, and Rebels, vnto Christ? to bee Demill-Saints, or
Bondslaves to the World, the Flesh, and Satan? this is not to
be Christians, but Antichristians, Infidels, Pagans, if not mon-
sters: He that is a Christian indeed, is a man of another tem-
per: His (*i*) Life is not like other mens, and His wayes are
of another fashion, (*k*) answerable to that High, and
Holy calling, which He hath vndertaken: (*l*) He fashi-
ons not himselfe to the Customes, Cultures, Guise, and
Vanities of the World, which He hath renounced in His
Baptisme: (*m*) He liues not to the will, or lusts of car-
nal Men: (*n*) neither makes He any prouision for the Flesh
to fulfill the Lusts thereof: all His desire and labour, is to

conforme,

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conforme himselfe to Christ in every thing : (o) to walke as Christ walked ; live as He lived : and so (p) follow His words and footesteps, in all the passages, and turnings of His life : His Life is heavenly, (q) His Conuerſation heavenly, (r) His Haire, and Habit, such as answers His profession, and doe well become the Gospel of Christ : (s) not giuing any iust offence, or scandall to the Godly, (t) nor any encouragement, or ill example to the Wicked : (u) His out-side, is consonant to His in-side, and suitable to His profession : (x) His very Head, and Habit, doe, yea, will declare His meeke, and gracious Heart, and proclaim His Christianitie vnto others : *How then can such approue themselves to be true, and humble Christians in the sight of God, or Men : who are the onely Minions, Sycophants, and Humourers of the World ; following it close at every turne, and complying themselves so fully, and exactly to its dissolute Fashions, and Lascinious guises :* (y) That they haue not onely lost the inward efficacy, life, and power ; but euen the very superficies, and out-side of Religion ? *What euidence can such produce, to prooue their interest, or title vnto Christ, who haue nothing else to shew, or plead for it, but the (z) Counterpanes, and Indentures, or the Culmres, Pompes, and Vanities of the World, which they haue long since in words at least, renounced in their Baptisme ? What, will the bare name of Christians, or the slight, and cold performance of some out-ward duties of Religion, conuey you safe to Heaven ? or will such a cold profession of Religion saue your Soules, which is so farre from changing the in-ward frame, and structure of your Hearts, that it hath not yet so much, as altered your Vaine, and Sinfull guises, and Attires. nor differenced you in out-ward appearance, from the most Gracelesse, Vaine, and Sensuall persons that the World affords ? Alas, if we looke vpon the out-sides of men, (a) which would cer-*

nim habitus noster qui humilitatis (olebat esse insigne, in signum gestatur superbia. Bernard. ad Gul. Abb. Pol. z Vno habitu negans quod toto suggestu proficiuntur. Tertul. De veland. Virg. c. 11. a Mat. 23. 26 Elingua Philosophia vita contenta est, ipse habitus sonat Sic deniq; auditur Philosophus dum videtur, de occurſu meo vitia suffundit. Tertul. de Pallio. cap. 8.

o 1 Iohn 2. 6.

p 1 Pet. 1. 15.

& 2. 2. 1.

q Phil. 3. 20.

r 1 Tim. 2. 9.

10. 1 Pet. 3. 3.

4. 5. Phil. 1. 27.

Rom. 2. 6. 2.

s 1 Cor. 10. 33

33.

t Col. 4. 5.

v *Nusquam*

Christianus a-

liud est. Ter-

tul. De Coro-

na Milit. c. 9.

x *Mores meos*

habitus pro-

nuncies, ne

spiritum per-

dares ab im-

prudencia vul-

neretur. Ter-

tul. De Cultu.

Fzrm. cap. 7.

Deus si fuerit

in pectore, cog-

noscetur & in

capite fami-

narum. Ter-

tul. De Velan-

dis Virg. c. 14.

y *Iam religi-*

onis antiqua

non solum virtu-

tem amissam,

sed nec specu-

men retine-

mus : Ecce e-

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b *Vide et inter matronas, atq; prostibulas nullum de habitu discrimen relictum.* Tertul. Apolog. aduers. Gent. c *See Tertul. De Pallio: & de cultu Familiarum.* Cyr. *De Habit: Virginum.* Ambros. *De Virg. lib. 3.* Hierom. *Epist. 23.* Epist. 7. 8. 10. *Fulgentius ad Probam. Epist. 3.* Clem. Alex. *Padag. lib. 2, cap. 10.* l. 3. c. 2. 3. 11. *Salu. de Guber. Dei. l. 4.* d *Quid non inuertat consuetudo? quid non assiduitate duretur? quid non vsui cedat? quantis quod pra amaritudine prius exhorrebant, vsui ipso male in dulce conuersum est? Primum tibi importabile videbitur aliquid; processu temporis si assuescas indicabit non adeo graue; paulo post, nec senties: paulo post etiam delectaberis. Ita paulatim in cordis duritiam itur, & ex illa in auersionem: Bernard: de Confid. lib. 1. cap. 2.*

tainely be reformed, if all were right within :) w^t at outward difference can you finde betweene many young Gentlemen, who professe Religion, and the deuoistest Russians? (b) betweene many Graue Religious Matrons, or Virgins, who pretend Deuotion, and our common Strumpets? betweene vs Christians and the most Lasciuious Pagans? are they not all alike Vaine, Effeminate, Proud, Fantastique, Prodigall, Immodest, and Vnchristian in their Attires, Fashions, Haire, Apparell, Gesture, Behaviour, Vanitie, and Pride of Life? are they not all so Irregular, and Monstrous in their antique Tonsures, and Disguises, that men can hardly, distinguish Good, from Bad: Continent, from Incontinent: Gracious, from Gracelesse: Beleeuers, from Infidels? (c) There was once a time, when as Christians were differenced from Pagans, and Infidels, by the modestie, and meaneesse of their Apparell, and their abandoning of those externall Cultures, Ornaments, and Attires, which the vnbelieuing Gentiles, and themselves before their true conuersion, did admire: but alas, these times are now so altered, and inuerted; that wee may better know a Christian, by these Characters, and Badges of Paganisme, then a Pagan: For what Idolatrous, or Heathen Nation is there in the world, so Proud, so Vaine, so Various, so Fantastique, Effeminate, Lasciuious, or Vnchristian in their Apparell, Fashions, Haire, or Head-attires, as we English, who professe our selues the prime of Christians? Doe we not transcend, and farre surpass the Persians, Tartars, Indians, Turkes, and all the Pagan Nations in the World, in these? and may they not lay more claime to Christ, and Heauen in all these respects, then wee? Let Christians therefore who are now thus strangely carried away, with the Streame, and Torrent of the Times, and the Vanities, Fashions, Pompes, and Sinfull guises of the World; (d) which their owne Hearts, and Consciences condem-

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ned at the first, before they were hardned, and enchanted by them, by degrees, and custome:) *looke well vnto their Soules, and to their interest, and right in Christ, in these backe-sliding seasons; when many fall off from Religion by degrees, vnto the World, the Flesh, and Satan, whose snares, and grand (e) pollutions they had, (at least in out-ward shew:) escaped heretofore; for seare their Euidence for Heauen, prooue counterfeite at last: And if they finde, (f) their Hearts inclined, or lifted vp to vanitie, or their affections and practise, biassed to these Effeminate guises, Lockes, and Cultures of the World: they haue reason, and cause enough to seare, (g) that their Hearts are yet deuoted to the world, and quite estranged from the Lord: (h) that all things are not yet sincere, and right within them, because their out-sides are so Vaine, so Proud, Fantastique, and Vnchristian: and that their claime to Christ, is meere counterfeite, because his Graces, Stamp, and Image shine not in them, but the Worlds alone. If therefore wee desire to assure our Soules, and Consciences in the sight of God, that wee are true and reall Christians; that wee haue any share, or portion in Christ, or any inheritance in the highest Heauens: Let vs bee sure now at last, (i) to keepe our selues vnspotted from the World: (k) to crucifie the flesh with the affections, and lusts thereof: (l) to abstaine from all these fleshly lusts, which warre against our Soules: (m) to walke honestly as in the day: not in Chambering, and Wantonneffe; but putting on the Lord Iesus Christ, and making no prouision for the flesh, to fulfill the lusts thereof: yea to cut, and cast off all those Lone-Lockes, Paintings, Powdrings, Crispings, Curlings, Cultures, and At-*

*e 2 Pet. 2. 11.
19, 20.*

f Psal. 24. 4.

g In hoc cognoscimus quod seculum diligimus, quia preciosa vestimenta amamus. Qui seculum non diligit, preciosa vestimenta non quarit.

Quando homo gaudet de pulchritudine corporis, mens eius elongatur ab amore Creatoris. Quanto amplius in corporis compositione latamur, tanto magis a superno amore disiungimur. Bernard. De modo bene viuendi. Sermo. 9.

h Ex cordis

Thesauro sine dubio procedit, quicquid foras apparet vitiosum. Vanum cor vanitatis notum ingerit corpori, & exterior superfluitas, interioris vanitatis indicium est. Mollia indumenta animi molliciem indicant. Non tanto curaretur corporis cultus, nisi prius fuisset neglecta mens inculta virtutibus. Bernard. ad Gulielm. Abbatem. Apolog. s. James 1. 27. k Galat. 5. 24. l 1 Peter 2. 11. m Romans 13.

13. 14.

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a Mundities
 corporis atque
 vestitus, anima
 immunditia:
 gustus signis
 animus libidi-
 nosus ostendi-
 tur: & per ex-
 teriorem ho-
 minem, interi-
 oris hominis
 vitia demon-
 strantur. Hie-
 rom. Tom. i.
 Epist. 27. c. 10.
 Cultus mulie-
 bris & luxuri-
 osus, non cor-
 pum exornat,
 sed detegit me-
 tem. Quintil.
 Instit. Orat. l. 8
 Proemio.
 o See Calvin:
 Comment. on
 Numbers 6. v.
 5. Mayer Ex-
 posit: on 1 Pet.
 3. 4.
 p Talis mise-
 ricordia crude-
 litate plena
 est, qua vide-
 licet ita corpo-
 ri feruitur ut
 anima iugule-
 tur. Quae enim
 charitas est carnem diligere, & spiritum negligere? Quae discretio totum dare
 corpori, & anima nihil? Qualis vero misericordia ancillam rescere, & dominam
 interficere: Bernard. ad Gul. Abbatem. Apolog. See Perkins Cases of Conscience,
 lib. 3. Sect. 3. Quest. 3. Babington on the 7 Commandement. Mr. Byfield on 1. Peter
 3. 3. q See Mr. Perkins Treatise of Callings. 1 Tamdiu discendum est quem
 admodum viuas, quandiu viuas. Vivere tota vita discendum est; & fortasse quod
 magis miraberis, tota vita discendum est mori. Seneca. Epist. 76. & De Breu. Vita.
 cap 7.

tures, (n) which bewray the great Deformities, Filth,
 Lasciuiousnesse, Pride, and Vanitie of our Soules, but are
 no luster to our bodies: that so wee may adorne the Gospel of
 Christ, and beautifie our Christian profession, by an humble,
 lowly, exemplary, and correspondent conuersation. And if
 these Fashions, Lockes, and Cultures seeme such Nicities,
 Trifles, Toyes, or needlesse scrupulosities unto any, as may ad-
 mit an easie dispensation, and may be still retained without any
 hurt, or danger to mens Soules, or scandall to Religion: I
 answere; that if they are not Sinfull, and Vnlawfull in them-
 selues, as they are prooued in this present Treatise by the con-
 sent of all Antiquitie: yet they are but (o) Effeminate, Ri-
 diculous, Unprofitable, and Foolish vanities, or Cultures of
 the World, in their very best acception; which Christians
 should not dote vpon, since they haue renounced them in their
 Baptisme; and since they haue farre greater things then these,
 on which to busie, and imploy their thoughts and time.
 Christians haue their rich and precious Soules to beautifie,
 (p) which they vnmercifully butcher, and neglect, whiles
 they are to curious, and exact in the Culture of their
 bodies: they haue a great, and holy God to serue continually;
 they haue sundry Heauenly graces to procure, cherish, and
 enlarge: they haue a multitude of Christian dueties, and
 Heauenly exercises to discharge from day to day: they haue,
 (q) or should haue callings, and sundry warrantable im-
 ployments, both for their owne, and others good, and Gods
 owne glory; all which will quite ingrosse their time, (r) their
 liues, and thoughts, and take them off from all these head-
 attiring cares, in which too many wast, and spend their dayes:
 No reason therefore haue they to allow themselves in these be-

witching,

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witching, and time-devouring Vanities, which steale away their Hearts, and Lives from God, and better things. And why should Christians take any libertie to themselves at all, in these nugatorie, and Unchristian vanities? Is it not exceeding scandalous vnto others, and dangerous to themselves to doe it? doeth it not (s) blaspheme, and scandalize Religion, and make it odious vnto Pagans, who are not halfe so Vaine, so Proud, and Vicious in this kinde as Christians? (t) and will it not draw all such, who take this libertie to themselves, to greater, and more scandalous sinnes at last, to the wrecke, and hazard of their Soules? Alas, such is the strange deceitfulnesse of our Hearts, and the inbred prauitie of our Natures: that if we once (u) begin to play, and dandle with small and pettie Vices, yea, though it bee but with Vanities, Toyes, and idle Fashions: they will quickly draw vs on to scandalous, great, and hainous sinnes at last; and so fetter vs in the ginnes, and snares of grosse impieties; that we shall sooner sincke downe into Hell vnder their weight, and pressure, then shake off their bondage. Hee that beginnes to nourish, or reserue a Locke, or to adorne, set out, and Crispe his Haire but now and then: though he were a Modest, Sober, Chast, Industrious, or some-what Religious person at the first: if he once but slacke the raines of his affections to these vanities, and keepe no stricke hand ouer them, to curbe them in due season; will soone degenerate into an Idle, Proud, Vaineglorious, Unchast, Deboist, and gracelesse Ruffian: His Amourous, Frixled, Woma-

s Quam blasphemabile est, si qua sacerdotes pudicitia dicimur, impudicatum ritu procedatis culta aut expicta Tertul. de cultu. Fam. c. 7.

t Mens Deo dicata sic caueat minora vitia vt maiora: quia a minimis incipiunt, qui in maxima prorumpunt. Bernard. de Ordine vitæ. Col. 1126.C.

u Vanitas ad iniquitatem labitur, & dum ex aliis ad alia semper impellitur, suborientibus culpis inquinatur. Ex vanitate ergo, ad iniquitatem ducimur: cum

prim per leuia delicta defleuimus, vt vsu cuncta lenigante, nequaquam post committere etiam grauiora timeamus. Nam dum moderari lingua otiosa verba negligit, audax ad uaxia prorumpit: dum gula incumbitur, ad leuitatis protinus insaniam proditur: cumque mens subigere delectationem carnis renuit, plarumque & ad perfidia voraginem ruit. Si enim curare parua negligimus insensibiliter seducti, audenter etiam maiora perpetramus: quia si vanitatis culpa nequaquam caute compestitur, ab iniquitate protinus mens incanta deuoratur. Vanitatis quippe finis est, vt cum peccato mentem sauciat, hanc ex culpa audacem reddat. Et fit plerumque vt prauis desiderijs seruienti, a iugo se diuini timoris excutiat, & quasi in malorum perpetracione iam libera, omne quod voluptatis suggerit, implere contendat. Greg. Mag. Moral. l. 10. c. 13. 14. 15.

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* *Principiss ob-
sta : sero medi-
cina paratur,
Cum mala per
longas inualu-
ere moras. O-
uid. de Remed
Amoris. l. i.
x Qui blandi-
endo dulce nu-
triuut malum,
sero recusat
ferre, quod su-
biti ingum. Se-
neca Hyppol.
Act. i. Qui se
cupiditati vo-
lentes dedide-
runt oppugnan-
ti, voluntatem
resistendi vlti-
mus non habet
bunt tyrannice
dominanti : Et
hoc fit iusto Dei
iudicio vt qui
cupiditati resi-
stere nolui-
mus ingressu-
ra, iam resiste-
re nequeamus
ingressa, &c.
Prosper, De vi-
ta Contempl.
lib. 2. c. 13.
y Quid facit
illa ridicula
monstruositas,
& mira qua-
dam deformis
formositas, ac
formosa defor-
mitas ? Quid
ibi monstruosi Centauri ? quid semi-homines ? Videas sub vno capite multa corpora, &
rursus in vno corpore capita multa ? Bern. ad Gul: Abbatem. Apolog.*

*nish, and Effeminate Haire, and Locke, will draw him on to
Idleness, Pride, Effeminacy, Wantonnesse, Sensualitie, and
Voluptuousnesse, by degrees ; and from thence to Incontinency,
Whoredome, Deboistnesse, and all Prophannesse, to the eternall
wrecke and ruine of his Soule. This the wofull, and lamentable
experience of thousands in our age can testifie, who by giuing
way vnto the outward Culture of their Heads, and Bodis,
and yeelding but a little to the sinfull Guises, and Fashions of
the Times as first : haue beene at last precipitated into the very
sinke, and puddle of all dissolutenesse, and uncleaneesse, to
the inextricable losse, and hazard, not onely of their Bodies,
Goods, Estates, and Credits : but of their rich, and peerelesse
Soules. O therefore let vs looke vnto our Hearts, and Soules
berimes, let vs keepe, and fence them against the very * be-
ginnings, seeds, and first appearances of sinne, and Van-
itie ; against these Vaine, these Ruffianly, and Womanish
Cultures, Frizlings, Lockes, and Fashions : (x) which if
they once get but entertainment, or footing in our af-
fections, will so captiuat, and intrhall vs ; that wee shall
hardly disposses, or quite eiect them, till they haue made
vs slaues, and vassals to a world of grosse, and crying
finnes : which will sinke our Soules at last, into the very
deepest depthes of Hell without recovery. And is it not now high
time, yea, haue we not now great cause, to abandon, and re-
nounce (y) these Monstrous, Strange, Ridiculous, and
mishapen Fashions, and Attires : which transforme our
Heads, and bodies into a thousand Antique, and Out-
landish shapes ? to disrobe our selues, of all our Proud, and
costly Plumes, which bid defiance to the Lord of Hosts, and
cause him to vnleath his glittering Sword against vs, to
our finall overthrow, and utter desolation ? and to cut, and
cast off all those Lockes, and Emblems of our Vanitie, Pride,
Incontinencie, Lausionnesse, and grosse Effeminacy, which
Prognosticate some eminent, and fatall indgement to our
Land, and Nation ? and hasten to accomplish, and draw it*

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donne upon vs to the full? Hath not the Lord begunne to
 smite, and ruine vs for these finnes already? Hath hee not sent
 a man-eating Pestilence, and a populating Plague among vs,
 which hath cut off thousands, weeke, by weeke: and is it not
 now likely to reuine againe, to sweepe vs all away? hath hee
 not oft times (z) cut vs short, by Sea, and Land, and
 (a) Blasted all our great Designes for sundry yeeres; so that
 they haue prooued all abortiue, and beene more fatall to our
 selues, then hurtfull to our enemies? hath hee not laid our
 Confederates, and Associates round about vs, wast, and de-
 solate: and bereaued vs of those forraine Props, and Stayes, on
 which wee did most rely? hath hee not spoiled vs of our Name,
 and ancient Glory, which was Great, and Honourable through-
 out the World; and made vs the very (b) Obloquie, His-
 sing, Scorne, Reproach, and (c) Taile of all the Na-
 tions; whereas wee were the Head, and chiefe of Peo-
 ple heretofore? hath hee not (d) taken away from vs,
 the mighty Man, and the Man of Warre, the Iudge, and
 the Prophet, the Prudent, and the Ancient, the Cap-
 taine of fiftie, the Honourable man, and the Counsellor?
 hath hee not bereft vs of our Ships, and Marriners by Sea: of
 our Commanders, and expert Souldiers by Land? hath hee
 not weakned, and impouerished vs by losses, and overthrowes a-
 broad: by decay, and losse of trade: (e) by Diuisions, Di-
 factions, Pressures, and Discontents at home? hath hee
 not (f) reuealed his wrath, and indignation against vs
 from Heauen, by (g) prodigious Thunders, Stormes, and
 Tempests, and sundry heavy Iudgements? and may wee not
 yet truly say, (h) that for all this his anger is not turned
 away from vs, but his hand is stretched out still? Doe
 wee not yet dayly feare a Chaos, and (i) confusion in our
 Church, and State, and a sodaine surprisall of our King-
 dome? doe wee not yet feele, and see the heavy (k) curse, and
 wrath of God, still cleauing to vs, and increasing on vs:
 yea, working, and contriuing our destruction, more, and more?
 doe not all the Characters of a dying, and declining State ap-
 pear upon vs? and doeth not euery mans owne Conscience
 whisper,

z 2 Kings 10.
 12 Vulnum ha-
 bent populi:
 plus est quam
 vita salusque,
 Quod peris: in
 totum mundi
 prosternimur
 a. uum. Lucan.
 Pharf. l. 7. p. 125
 a Ier. 37. 7.
 2 King. 19. 7.
 b Ier. 18. 16, &
 19. 1. & 25. 9.
 Mich. 6. 16.
 c Deut. 28. 44.
 d Ilay. 3. 2. 3
 e Latin dies po-
 pulo raptus est:
 concorsia mi-
 do, Nostra pe-
 ris. Lucan.
 Pharf. l. 9. p. 173
 f Rom. 1. 18.
 Hac quoq; de
 Calo vulnera
 missa putes.
 Ausonius Epi-
 gram. Ep. 2.
 g Ilay. 28. 2. &
 22. 6.
 h Ilay. 5. 25.
 & 9. 12, 17, 21.
 i Ezra. 9. 7.
 Ilay. 34. 11.
 k Deut. 28. 45
 2 King. 22. 19.
 Ilay. 24. 6. &
 34. 5. & 43. 28
 Ier. 24. 9.

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l 2 King. 5. 26
Hag. 1 4.

m Iſay. 22. 12.

Zeph. 1. 2. 3

Ier. 4. 8. & 6.

26. & 25. 34.

n Nonne hoc

nouum, mon-

fri genus

eſt, eſſe ali-

quos etiam in

morte viſioſos.

Quis captiui-

tatem expe-

ctans de Circo

exigit? Quis

metuit mor-

tem & ridet?

Nos & in me-

tu calamitatis

ludimus, &

poſiti in morti

timore ride-

mus. Salu. De

Gub. Dei l. 7.

p. 227. 236.

o Breuiſſimus

locuſ patri

monium gran-

de proferitur,

vno lino decies

ſeſtertium in-

ſertitur: Saltus

& inſula: tenera

cervix fert. Graciles aurium

cutes calendarium expendant,

& in ſiniſtra per ſingulos digitos de ſaccis ſingulis ludit. Hæ ſunt vires ambitionis, tantarum

uſurarum ſubſtantiam vno & muliebri corpufculo barulare. Tertul. De hab. Mulieb.

c. 5. See Clem. Alexand. Pædag. lib. 2. c. 10. 12. lib. 3. c. 2. 3. Vxor tua locupletis do-

mus cenſum auribus gerit. Video vniones non ſinguli ſingulis auribus comparatos:

iam enim exercitata aures oneri ferendo ſunt: iunguntur inter ſe, & inſuper alij bo-

nis ſuperponuntur? Non ſatis muliebri infania viros ſubiecerat; niſi bina ac terna

patrimonia auribus ſingulis pependiſſes. Sen. de vita Beata. c. 17. De Beneficijs. lib. c. 9.

p Ephel 6. 4.

whiſper, nay, cry aloud vnto him: that unleſſe God prooue miraculoſly Good, and Gracious to vs, wee are nere ſome in-
eſitable, and irrecoverable perdition, which will put a ſmall
period to our former happineſſe? And (l) is this then a time,
for vs poore duſt, and aſhes; when as wee are thus inuironed
with feares, and dangers, and euen deſtinated, and deſigned to
deſtruction: when as Gods Miniſters, Threatnings, Word,
and Iudgements, doe euen ſummon vs from Heauen, (m) to
humble and abaſe our Soules, and Bodies: to wallow in
the duſt, and to abhorre our ſelues in Sackcloath, and
Aſhes: (n) when as our neckes lye all vpon the blocke,
expecting euery moment their laſt, and fatall blow: to
Pranke, and Decke, our Proud, and rotten Carcaſes? (o) to
lauiſh out our Patrimonyes on our Heads, and Backes,
and hang whole Manners at our Eares, and Neckes at
once? to Frizle, Powder, Nowriſh, and ſet out our Haire,
and Lockes, in the moſt Lasciuious, Amorous, Proud,
Effeminate, Ruſſianly, and Vaine-glorious manner, that the
quinteſſence of our owne, or other mens Vanitie can inuent? to
line in the very ruffe, and height of Pride, and Vanitie? or pur-
poſely to ſell our ſelues: yea to educate, and traîne vp our chil-
dren, (who ſhould (p) be brought vp in the feare, and nur-
ture of the Lord: as the common cuſtome of our Nobiliſſie,
and Gentrie is;) to Wantonneſſe, Idleneſſe, Voluptuousneſſe,
Epicuriſme, and all exceſſe of Senſualitie, Pleaſure, Vanitie,
Pride, and carnall iollitie; as if wee tooke delight, and plea-
ſure in our owne deſtruction; or ment wilfully to incurre the
very worſt, and vttermoſt of Gods heauieſt Iudgements? What,
haue wee not aggreuated, and multiplied our iniquities, and
ſinnes ſufficiently already, but that wee muſt thus intend, and

increaſe

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increase them more, and more? are we not yet deep: enough in Gods displeasure, that we thus provoke, and grieve him further every day? or doe wee thinke to asocate, or disvert Gods Iudgements, or to moove him to compassionate vs, by filling up the measure of our unmeasurable sinnes against him? or are wee willing, and desirous for to perish, or to bring our selues, and Connirey vnto speedie ruine, that we are now more vile, more Sinfull, Proud, and desperately wicked, (d) proclaiming our Impudency, Vanitie, Idlenesse, Hauinesse, and Sinne, as Sodome did, not labouring once to hide it, though wee expect, yea feele Gods Plagues, and Iudgements on vs euery moment? Alas, (my brethren,) what doe you meane to doe, or which wayes will you turne your selues? will you wilfully cast away Gods Loue, and Favour: and subiect your selues, to the very utmost of his wrath, and vengeance? will you still provoke the Lord to your destruction, euen beyond recovery? will you subiect vs to the Spanish yoake, and bondage? to all the miseries that Rome, that Spaine, that Heauen, or Hell can plot against vs? If this bee your intended resolution; goe on, and take your fill of Sinne, of Pride, and Vanitie: I will not interrupt you.

But if you would avoid, disvert, and quite escape that over-running flood, and torrent of Gods Iudgements, (which is like to sweepe vs all away, wee cannot tell how soone,) which our sinnes now call for, and our Hearts presage is neere at hand: if your desire to inioy more Halcyon dayes of Peace, or yeeeres of Iubilie, and full prosperitie, which may make your lines a very Paradise, or Heauen vpon Earth. If you expect any farther reprimall at the hands of God, or if you would still retaine his Presence, Face, and Favour; his Gospel, and Protection, (e) which are sweeter, and better then life it selfe, or all the Riches, Pleasures, and Contentments, that this World can yeeld you: or if you are now unwilling for to perish: why then (f) doe you multiply, and still increase your sinnes, and post on in those wayes of Pride, and Vanitie, which will certainly deprive vs of Gods Face, and Favour, and all our Earthly comforts, & cause vs all to perish? Is this

d Esay 3. 9:

e Psal. 63. 3.

f Mala incof-
fabuliter malis
addimus, &
peccata pecca-
tis cumula-
mus: & cum
maxima nostri
pars iam peri-
erit, id agimus
vt pereamus
omnes. Tanta
animorum, vel
tanta potius
peccatorum ca-
citas est, vt
cum maxima
nostri pars iam
perierit, nul-
lus id agit vt
ne pereat.
Salu. de Gub.
Dei. l. 6. p. 200.
214.

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g Multa quo-
que em ama-
torias salu-
tationes impi-
munt, vt vel
per terram nu-
merose ince-
dentes, mere-
trices spiritum
in incessu scul-
pant. Clem.
Alex. Pædag.
l. 2. c. 11.
h Of which
see Diodorus
Siculus: Bibl.
Hist. l. 2. Sect.
23. Iustin. hist.
lib. 1. Athenam
Dionos. l. 12. c.
12. Sleidan. l. 1.
i In fortis au-
tem viri vul-
tu nullum esse
oportet signum
mollitiei, sed
neq; vlla parte
corporis. Neq;
ergo in motu,
neq; in habitu
inueniatur
vnuquam mag-
ni animi, &
excessi dedecus. Clem. Alex. Pædag. l. 3. c. 11. k Nos vimur & secamur: sed ut
ferri defectione, nec cauteriorum aduersione sanamur: imò quod grauius est, cura ipsa
deteriores sumus. Cunctos prius est interire quam corrigi: Salu. de Gub. Dei. l. 7. p.
226. l. 6. p. 205. l Quasi fato quodam in vitia ruimus, & ex vitiis in calamitates
Zonaras Præfat. ad Annales. m A Deo quippe punimur, sed ipsi facimus vt punia-
mur. Nos ergo aduersum nos omnia facimus. Nos calamitatum nostrorum auctores
sumus. Nihil, itaq; nihil est in nos crudelius nobis. Nos, inquam, nos etiam Deo no-
lante cruciamur. Salu. de Gub. Dei. l. 3. p. 282.

the way and method, thinke you, to appease Gods anger, disser-
his Iudgements, or regaine his fauour, to rebell, and sinne a-
gainst him more, and more? to affront, and dare him to his
Face, with our blushe: Impudency: our monstrous Fashions,
and Attires? our (g) Effeminate, Whorish, and Lasciu-
ous gestures? our Russianly, Fized, Powdred, and Unman-
ly Lockes, and Haire? or more then (h) Sardanapalian inni-
rilitie, which (i) befeemes not Christians, or men of Va-
lour? to promoke him with our Cursing, Swearing, Whore-
domes, Murthers, Usury, Bribery, Conetousnesse, Oppressi-
on, Iniustice, Scurrilitie, Ribaldry, and Heathenish conuersa-
tions? to disobey his Word, abuse his Mercies, and Long-
suffering towards vs; and to (k) grow Incorrigible, and
more Sinfull vnder all his Iudgements, as wee doe? Are
these the meanes to compasse all those Favours, which wee now
expect, or to exempt vs from those heauie Iudgements, which
our Hearts so feare? Is this the course to salue, to settle, or
reunite our tottering, and diuided State? to securre our Selues,
our Church, or Kingdome here at home, or to make vs dread-
full to, or Conquerers ouer all our Foes, abroad? O no, these
are the onely wayes to lose our God, our Selues, our Soules,
our Church, our Countrey, all Wee haue, or all Wee hope for:
these are the (l) onely meanes to heape, and hasten that,
yea more, vpon vs: then, We feare: these are the (m) courses
by which Wee haue wilfully cast our Selues into those
present miseries, which Wee feare, or suffer, and which
our Friends about vs haue drunke of to the full: and shall Wee
yet proceede on in them? Haue We not smarted enough already
for them? and are Wee yet so strangely stupid, as not to take

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warning by our former stripes ? which (n) will be doubled,
 and trebled yet vpon vs, if we still proceed. O therefore,
 (Christian Readers,) if you haue any sence, or feeling of our
 present miseries: any apprehension of our future dangers, vn-
 der the very thoughts, and feare of which We pine, and lan-
 guish: any Bowels of compassion, to your Selues, your Coun-
 trey, or Posteritie: any care at all to Remooue, Disuert, or
 Anticipate those heauie Iudgements, which We feare, or suffer:
 or to reuerse that fatall Curse of God, which cleaues to all
 our publike Enterprises, and Designs: any forwardnesse to re-
 gaine our Ancient Glory, Victories, and Renowne abroad: or
 to establish Unitie, Safetie, Peace, and welfare in our Church,
 or State at home: or any Cordiall, and strong Desire, to re-
 taine Gods Word, his Blessing, Face, and Favour still among
 vs, which now withdraw themselves apace, as if they had no
 pleasure in vs: Let vs now, euen now at last, after so many
 warnings, and Reprimalls: so many dayes of Grace, and Mer-
 cie, so many Milde, and Fatherly Chastisements, in the midst
 of all (o) those Enemies, Feares, and Dangers, which
 hedge vs in on euery side: (though (p) Wee are almost
 sencelesse of them, perchance, because God meanes for
 to destroy vs :) abandon all our Brauery, Pride, and Vanit-
 tie; and all these Cultures, Loue-Lockes, and Disguises,
 which blemish our Profession, and Arme our God, and all our
 Enemies against vs, to our iust destruction: If Wee will now
 lay downe these weapons of Rebellion, which bid defiance to
 the Lord of Hosts: if Wee will reforme our Heads, and
 Hearts, (q) which distemper all our other members,
 with the Flux of sinne; and make them all unsound: if
 We wil yet humble our Soules before the Lord for all our sinnes,
 and turne our Heads, our Hearts, our Hands, our Eyes, and
 Feet vnto his Testimonies, without any more delays: (r) it
 may be there is yet a day of Grace, a time of Mercy, Peace,
 and Favour reserved for vs in the brest of God, and wee may
 yet escape those sad, and fatall Iudgements, which God now
 threatens, and we feele, or feare: But if we still walke on, as
 in a progresse, in the Effeminacy, Pride, and Vanitie of our

n Deus cru-
 delius vris,
 Quos vides
 inuitos succu-
 bulisse sibi, Ti-
 bul. 1. Eleg. 8.
 o Magnus ini-
 micorum cir-
 cumdamur ag-
 minibus: ho-
 stium plena sunt
 omnia. Hier.
 Tom 1. Epist.
 22. cap. 1.
 p Sopor quip-
 pe infunditur,
 ut perditio
 subsequatur:
 Cum enim co-
 pletis iniquita-
 bus suis quis
 meretur ut
 pereat; promi-
 dentia ab eo
 tollitur, ne pe-
 riturus eua-
 dat: Salu. De
 Gub. Deil. 6.
 p. 234.
 q Morbido e-
 nim capite, ni-
 hil sanum est
 est: neq; vl-
 lum omnino
 membrum of-
 ficio suo fun-
 gitur, ubi quod
 est principale
 non constat:
 Salu. de Gub.
 Deil. 7. p. 234.
 r Zeph. 2. 3.
 Ionah. 3. 8. 9. 10

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*Ad munda-
na gaudia, &
temporalia bo-
na multitudo
procliuus est.*

*Et quamuis in-
certum, cadu-
cumq; sit quod
cupitur, liben-
tius tamen sus-
cipitur labor
pro desiderio*

*voluptatis, quā
pro amore vir-
tutis: Ita
cum innumeri
sunt, qui visi-
bilia concupis-
cant: vix in-
ueniuntur, qui
temporalium
aerum propo-
nant. Leo de
Quadrages.*

*Serm. 11. c. 1.
1 Qui benefi-
cium non intelli-
gitur, vel pla-
gu intelliga-
tur. Cyprian.
Tract. 2. con-
tra Demetria-
dem.*

*u Ier. 15. 1. 2.
Ezech. 14. 14.
14. 18. 20.
Luke 13. 3. 5.
Leuit. 26.
Deut. 28.*

** Iſay 3. 16. 17. 24. x Ier. 4. 14. y Quid prouideſſe poterit Antidotum cui ſuperfunditur venenum? Salu. de Gub. Dei. l. 5. p. 148. z Pſal. 66. 18. a Iſai. 1. 15. & 50. 3. 4. Prou. 1. 24. r. 33.*

*Lines, or in the ſtubbornneſſe of our hard, and graceleſſe Hearts, from euill, to worſe, heaping vp ſinne, to ſinne, without all ſtinte, or meaſure, (s) as Wee doe: Let other men expect, and hope what good they wilt; I for my owne part, can Prognosticke nothing, but our ſiualt ruine. For if wee ſtill goe on in ſinne, in deſpite of all Gods Iudgements, or (t) ouercomming Fauours: God will, he muſt, proceed in wrath, and vengeance: ſo that (u) though Moſes, Daniel, Noah, Samuell, Iob, and Abraham, ſhould ſtand before him in the gappe, to diuert his Indignition, Wrath, and Iudgements from vs, yet his minde could not be towards vs, but hee will caſt vs out of his ſight; and ſend vs out to Death, to Sword, to Famine, and Captiuitie without Redemption, till we periſh. O therefore hearken, and Repent betimes, that ſo iniquitie may not prooue your ruine. And if you would bee reſcued from Gods Iudgements, (eſpecially from that ſatall, and deſforming ſickenneſſe of the Poxe: which God hath now certainly ſent vpon vs, but eſpecially, vpon our Gentry, who are moſt viſited, and aſſiſted with it, * as hee did vpon the hautie Daughters of Zion, for our exceſſiue Pride, and ouer-curious decking of our Faces, which ſteale away our Hearts, our Thoughts, and Time from God, and better things:) or elſe indeared in his Favour: then waſh, your Heads, your Hands, and (x) Hearts from all their Vanities, Pride, and Wickedneſſe, that you may be ſaued: (y) Antidotes will profit nothing, as long as they are beſprinkled, with Poyſon: all our Wiſhes, Teares, and Prayers, or the Supplications of others of Gods deareſt Children for vs, cannot auaille to helpe, to ſuccor, or doe vs any good, as long as they are empoyſoned with our ſinnes: (z) If wee regard but any iniquitie in our Hearts, (much more when wee praſtiſe nothing but Sinne, and all exceſſe of Pride, and Vanitie in our lines,) the Lord will not heare vs: (a) yea, though wee make many Prayers to him, and adde Faſting to our Prayers, to make them more a-*

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unleable; yet, hee will not regard, but quite reiect vs :

(b) his Soule shall haue no pleasure in vs. *O turne you,* b Mal. 1. 10.
turne you, therefore from all the Sinne, and Exill of your do- c Meretricii
ings: from that abundance of Idlenesse, and superstitie of enim pilorum
Pride, and Vanitie which hath overspred our Nation: from all plexus & ca-
those Antique, Effeminate, (c) Deforming, Strange, and tenatum nexu
Unchristian Attires, Fashions, and Disguises, which trans- deformes red-
forme vs into sundry Monsters, and almost deprive vs of our dunt. Clem.
Naturall, and Humane Shapes: that so wee may cloathe our Alex. Pedag.
selues with Iesus Christ, (d) who will neuer comply, nor l. 3. c. 11.
suite with such Attires, or those who are deuoted to d Serico &
them. And if we will be Pranking, and Tricking up our selues, purpura indu-
let vs deuote our Thoughts, our paines, and Time, to the inward ta Christum in-
Culture of our Immortall Soules, which now lye quite neg- duere non pos-
lected, whiles our Hairie excrements are so much adored. sunt. Cyr.
These Soules of ours, which now we so much vnderualue, as to De Habitu.
preferre the very vaineest Vanities of the World before them; Virg. Proici-
are the Spouse, and Loue of Christ: the very Palace, and amu ornamē-
Temple of the Sacred Trinitie: the very Wealth, and totall ta terrena si
Summe of all we haue: O then, let vs cloathe, and decke these caelestia opta-
Soules of ours, with the robes of Iesus Christ his Righte- mau. Tenul. de
ousnesse: with (e) the cloathing of wrought Gold; the Cultu. Fam.
raiment of Needle-Worke; the transplendent Jewels, and c. 9. 10.
Pearles of Grace, and with the whole Wardrobe, and Cabinet e Plat. 4. 5. 13. 14.
of Heauen; that so wee may euen ransish the very Heart of f Cant. 2. 5.
Christ, (f) and make him sicke of Loue: And if we will & 5. 8
needes adorne our bodies too: (g) let vs Paint our Faces g Proditte vos
with the candor of Simplicitie, and Vermilian-blush of iam medica-
Chastitie: and our Eyes with Modestie: let Silence, or mentis & or-
Holy conference, bee the ornament of our Lips; the namentu ex-
Word of God our Earrings, and the Yoake of Christ our truitia Aposto-
Necke-bracelets: Let vs submit our Heads to Christ, lorum, sumen-
and then they are sufficiently, adorned: Let our hands tes de simplici-
bee busied with the Distaffe, or some other honest im- tate candorem
ployment, of our generall, or speciall callings: and our de pudicitia
Feete shod with the preparation of the Gospel of Peace: ruborem; de-
which makes them more rich, and louely, then if they picta oculos ve-
recunda: & c.
Testul. De
Cultu. Fam.
c. 9. See Cyprin
de hab. Virg.
Clem. Alex.
Pedag. l. 2. cap.
22. l. 3. c. 11.

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*Lines, or in the stubbornnesse of our hard, and gracelesse Hearts, from euill, to worse, heaping vp sinne, to sinne, without all stinte, or measure, (s) as wee doe: Let other men expect, and hope what good they will; I for my owne part, can Prognosticke nothing, but our finall ruine. For if wee still goe on in sinne, in despite of all Gods Iudgements, or (t) ouercomming Fauours: God will; he must, proceed in wrath, and vengeance: so that (u) though Moses, Daniel, Noah, Samuell, Iob, and Abraham, should stand before him in the gappe, to diuert his Indignition, Wrath, and Iudgements from vs, yet his minde could not be towards vs, but hee will cast vs out of his sight; and send vs out to Death, to Sword, to Famine, and Captiuitie without Redemption, till we perish. O therefore hearken, and Repent betimes, that so iniquitie may not prooue your ruine. And if you would bee rescued from Gods Iudgements, (especially from that fatall, and deforming sicknesse of the Poxe: which God hath now certainly sent vpon vs, but especially, vpon our Gentrie, who are most visited, and afflicted with it, * as hee did vpon the hautie Daughters of Zion, for our excessiue Pride, and ouer-curious decking of our Faces, which steale away our Hearts, our Thoughts, and Time from God, and better things:) or else indeared in his Fauiour: then wash, your Heads, your Hands, and (x) Hearts from all their Vanities, Pride, and Wickednesse, that you may be saued: (y) Antidotes will profit nothing, as long as they are besprinkled, with Poyson: all our Wisbes, Teares, and Prayers, or the Supplications of others of Gods dearest Children for vs, cannot auail to helpe, to succor, or doe vs any good, as long as they are empoysoned with our sinnes: (z) If wee regard but any iniquitie in our Hearts, (much more when wee practise nothing but Sinne, and all excess of Pride, and Vanitie in our lines,) the Lord will not heare vs: (a) yea, though wee make many Prayers to him, and adde Fasting to our Prayers, to make them more a-*

s *Admunda-*
na gaudia, &
temporalia bo-
na multitudo
procliuu est.
Et quamuis in-
certum, cadu-
cumq; sit quod
cupitur, libe-
rit tamen sus-
cipitur labor
pro desiderio
voluptatis, quā
pro amore vir-
tutis: Ita
cum innumeri
sunt, qui visi-
bilia concupis-
cant: vix in-
ueniuntur, qui
temporalibus
aterna propo-
nant. Leo de
Quadrages.
Serm. 11. c. 1.
t *Qui benefi-*
cii non intelli-
gitur, vel pla-
gi intelliga-
tur. Cyprian.
Traet. 2. con-
tra Demetria-
dem.
u *Ier. 15. 1. 2.*
Ezech. 14. 14.
14. 18. 20.
Luke 13. 3. 5.
Leuit. 26.
Deut. 28.
*** *Ilay 3. 16. 17. 24.* *x* *Ier. 4. 14.* *y* *Quid prodesse poterit Antidotum cui superfunditur*
venenum? *Salu. de Gub. Dei. l. 5. p. 148.* *z* *Psal. 66. 18.* *a* *Igai. 1. 15. & 50.*
3. 4. Prou. 1. 24. 1033.

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unlikeable; yet, hee will not regard, but quite reiect vs:

(b) his Soule shall haue no pleasure in vs. O turne you, *turne you, therefore from all the Sinne, and Evill of your doings: from that abundance of Idlenesse, and superfluitie of Pride, and Vanitie which hath overspred our Nation: from all those Antique, Effeminate, (c) Deforming, Strange, and Unchristian Attires, Fashions, and Disguises, which transforme vs into sundry Monsters, and almost deprive vs of our Naturall, and Humane shapes: that so wee may cloathe our selves with Iesus Christ, (d) who will neuer comply, nor suite with such Attires, or those who are devoted to them. And if we will be Pranking, and Tricking up our selves, let vs denote our Thoughts, our paines, and Time, to the inward Culture of our Immortall Soules, which now lye quite neglected, whiles our Hairie excrements are so much adored. These Soules of ours, which now we so much undervalue, as to preferre the very vaineſt Vanities of the World before them; are the Spouse, and Loue of Christ: the very Palace, and Temple of the Sacred Trinitie: the very Wealth, and totall Summe of all we haue: O then, let vs cloathe, and decke these Soules of ours, with the robes of Iesus Christ his Righteousnesse: with (e) the cloathing of wrought Gold; the raiment of Needle-Worke; the transplendent Jewels, and Pearles of Grace, and with the whole Wardrobe, and Cabinet of Heauen; that so wee may euen ravish the very Heart of Christ, (f) and make him sicke of Loue: And if we will needes adorne our bodies too: (g) let vs Paint our Faces with the candor of Simplicitie, and Vermilian-blush of Chastitie: and our Eyes with Modestie: let Silence, or Holy conference, bee the ornament of our Lips; the Word of God our Earrings, and the Yoake of Christ our Necke-bracelets: Let vs submit our Heads to Christ, and then they are sufficiently, adorned: Let our hands bee busied with the Distaffe, or some other honest employment, of our generall, or speciall callings: and our Feete shod with the preparation of the Gospel of Peace: which makes them more rich, and louely, then if they*

b Mal. 1. 10.
c Meretricii
enim pilorum
plexus & ca-
tenarum nexu
deformes red-
dunt. Clem.
Alex. Paedag.
1. 3. c. 11.
d Serico &
purpura indu-
ta Christum in-
ducere non pos-
sunt. Cypr.
De Habitu.
Virg. Proici-
amus ornamē-
ta terrena si
caelestia opta-
mus. Tertul. de
Cultu. Fam.
c. 9. 10.
e Plat. 4. 5. 13. 14.
f Cant. 2. 5.
& 5. 8.
g Proditte vos
iam medica-
mentū & or-
namentū ex-
trūstā Aposto-
lorum, sumen-
tes de simplici-
tate candorem
de pudicitia
ruborem; de-
pictā oculos ve-
recundia: &c.
Tertul. De
Cultu. Fam.
c. 9. See Cyprīā
de hab. Virg.
Clem. Alex.
Paedag. 1. 2. cap.
22. 1. 3. c. 11.

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were clad in Gold: Let vs cloathe our selues with the Silke of Honestie, the Laune of Sanctitie, and the Purple of Chastitie: Taliter pigmentata Deum habebitis amatores: So shall our God bee enamored with vs, and attoned towards vs: so shall his Iudgements bee diuerted, his Favour regained, his Mercies enlarged, his Gospel continued, our Foes subuerted, our Church reformed, our Kingdome establisbed, our Grievances redressed, our Feares remooued, our Peace prolonged, and our Soules eternally saved, (b) in that Great, and terrible Day of the Lord, wherein the loftie lookes of Man shall be humbled, and the hautineffe of Men shall bee bowed downe, and the wrath of the Lord of Hosts, shall rest vpon euery Proud, and Loftie person, who is high, and lifted vp, to bring him low, that the Lord alone, may be exalted in that day.

Now this Lord, and God of Blessing, Blesse this poore Treatise, to the Soules of many, which I haue presumed for to publish; not out of any Singular, or Nouellizing Spirit, (as some may chance to thinke; because it treats of such a Subiect, in which none else haue euer trauelled to my knowledge:) or out of any Vaine-glorious humour of purchasing applause from others, or venting of my owne conceits: but out of a sincere, and true desire, of conuincing English-men, and such as beare the name of Christians, to English, (i) and true Christian Fashions, and Attires: to stop the ouer-flowing Sinnes, and Monstrous vanities of these our Times, (which farre exceed all former Precedents; and finde either none, or little publike Opposition:) and so, as much as in mee lies, to turne away that blacke, and gloomie Cloude of Wrath, and Vengeance, which now hangs howering ouer all our heads, threatening a sodaine Storm of Blood, of Miserie, Ruine, and Desolation to vs, unlesse, we thorowly, and speedily Repent: In which if I haue erred in any particular, as well I may, because I haue walked in an vntrouen path, and had no foote-steps but mine owne to follow, (though some are so Malicious to report abroad; that my Workes, they (k) are some others, not mine owne; because they haue little else to carpe against them:) I hope my good intention shall mitigate my Errors for the present: and my

Penne

b Ifay 2.11. 18.

h Non solum enim pudicos ac temperantes satum esse esse puros, sed etiam adhibenda esse opera ut quod extrinsecus est, sit ab omni reprobatione vituperatione alienum, omni exclusu suspicionis causat: ut in summam quandam contrahatur castitas, ut non simus solum fideles, sed etiam videamur fide digni: Clē. Alexand. Pædag. lib. 3. c. 11 k Hos ego versiculos feci, tulit alter bonores, &c. Donatus: in vita Virgil. Maron.

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Penne correct them, if once informed of them, for the future ; so that I neede not feare that Schoole-boyes breeching for them , which some Pedantique Clrikes threaten to mee ; who for all their out-side Pompe, their Doctorated, (l) or Bearded-grauntie, deserue the Schoole-boyes lash, (m) perchance as well as I, who neither regard their causelesse Censures, Scoffes, and Calumnies, nor yet feare their Threates. If I haue causelesly (n) stirred vp their Choller, or tongues against Mee, or my Bookes, by glancing at their Pride, Pluralities, Idleness,* Nonrefidencie, or Vitious Liues, (o) which are impatient of the lash, though now perchance they need it : or in that I am a Laicke onely, not a Minister, and yet presume to Write in others Silence : (whereas (p) euery Christian is in trueth, an holy Priest, to offer vp Spirituall Sacrifices acceptable vnto God, by Iesus Christ : (q) to rebuke his neighbour in any wise, and not to suffer sinne vpon him ; (especially, in Dangerous, and sinfull Times, which threaten Desolation, both to Church, and State :) and (r) to contend earnestly, for the Faith of the Gospel, which was once deliuered to the Saints : as well, as Clergie men ; what euer Papist, or others mutter to the contrary :) or in that I haue displayed their Popish, and Arminian Doctrines, Plots, and Projects to the World, which they would yet keepe vailed till their ends were wrought: or blamed them, (s) for neglecting their Ministrie, and merging themselues in Secular affaires : I onely wish them so much Grace, and Wisedome, as to grow angry, and displeased with themselues, and these their Sinnes, and Errors ; that so they may in time reforme them : (t) not

trum. Tom 13 p. 487. to. 491. o Volumus delinquere, & nolimus verberari: Salu : Gub. Dei. lib 4. p. 99. p 1 Pet. 2. 5. Reu. 1. 6. Nonne & Laici. Sacerdotes sumus? Scriptum est, nos Sacerdotes Deo & Patri suo feris : Differentiam inter Ordinem, & plebem constituit Ecclesie auctoritas. Sed & vbi tres, Ecclesia est, licet Laici. Tertul. Exhort ad Castitatem. c 3. q Lcuit. 19. 17. r Phil. 1. 27. Iude 3. s Ecce iam penè nulla est seculi actio, quam non Sacerdotes administrent. Dei causam relinquimus, ad terrena negotia vacamus. Ad exteriora negotia delapsi sumus, & aliud ex honore suscipimus, atque aliud ex officio actionis exhibemus. Curis vero secularibus intenti, tanto insensibiliores intus efficimur, quanto ad ea qua foris sunt studiosiores videmur. Greg. Mag. Hom. 17. in Euangelia. t Malis quilibet improbus execrare legem, quam emendare mentem : malis preceptis odisse quam vitia : Inter hac quid agant quibus loquendi a Christo officia mandantur ? Deo displicent si tacent : hominibus si loquuntur. Salu. ad Eccles. Cathol. 1. 4. p. 470.

l Barba non facis Philosophum. Cælius. Rhod. Antiqu. Lect. 1. 5. c. 12. m Facinus quosinquinat, aquat. Lucan. Phars. 1. 5. p. 79 Oportet vt vna pana teneat obnoxior, quos similis error inueneris implicatos. Concil. Tollit. 4. Can. 74. n Vitis carpens, scio me offendere vitiis. o Jos. Bern: ad Gul. Abbat. Apologia. * See Athanasium Constant. 8. Epistola, de necessaria Episcoporum Residentia : against this sinne. Bibl. Pat. with

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u Non aduersum ordinem, sed pro ordine disputare putandus ero, cum non ordinem in hominibus, sed hominum vitia reprehendo. Qua in vestris laudabilia sunt, laudo et prae dico: si qua reprehendenda sunt, ut emendentur vobis, Et alius amicus meus suadere soleo: Hoc non est detractio, sed attractio. Bern. ad Gul. Abb. Apologia. x. *Isay 9. 16. Ier. 23. 14. 15. & 50. 6. Hosea 4. 9. Nullum puto, ab aliis magis praeiudicium, quam a Sacerdotibus tolerat Deus; quando eos quos ad aliorum correctionem posuit, dare de se exempla prauitatis cernit, quando ipsi peccamus, qui compescere peccata debemus. Quanto autem mundus gladio feriatur aspicitis: quibus quotidie percussioibus intereat populus, videtis. Cuius hoc nisi nostro precipue peccato agitur? Ecce depopulata vrbes, euerfa castra, Ecclesia destructa, in solitudinem agri redacti sunt. Sed nos pereuntis populo auctores mortis existimus, qui esse debuimus duces ad vitam. Ex nostro enim peccato populi turba prostrata est, quia nostra faciente negligentia ad vitam erudita non est.* Greg. Mag. Hom. 17. in Euangelia: Which Homily I would our Non-residents and Secular Clergie men would study but a whiles.

with mee; (*u*) who beare no mallice to their persons, (much lesse vnto their High, and holy Function, which I honour:) but to their Errors, Sinnes, and Vices, which I onely mention to reclaim them, not defame them: that so those Pastors, (*x*) whose ill examples Vi-
 tiate, and cause their Flockes to erre, if not all Christen-
 dome for to suffer:) being thorowly reformed, both in
 Life, and Doctrine: the straying Sheepe, (*which now are*
Posting after sundry Sinnes, and Vanities, and those especially,
which I haue here oppugned:) might be more easily, and spee-
 dily, recalled from these wayes of Sinne, which are like to lead
 both them, and vs vnto destruction: and so both Sheepe, and
 Pastors, our Church, and State; our Zion, and Ierusalem,
 yet preserued, in despite of all their Enemies: Which exact, and
 speedy reformation, the God of Mercies grant now vnto vs all,
 for his Sonne, and Mercies sake, Amen.

The vnfaigned wel-wisher
 of thy priuate, and the
 publique welfare.

WILLIAM PRYNNE.



THE VNLOVE- LINESSE,

OF
LOVE-LOCKES.

INfinite and many are the sinfull, strange, and monstrous Vanities, which this Vnconstant, Vaine, Fantastique, Idle, Proud, Effeminate, and wanton Age of ours, hath Hatched, and Produced in all the parts, and corners of the World; but especially, in this our *English* climate; which like another (a) *Affricke*, is alwayes bringing forth *some New, some Strange, Misshapen, or Prodigious formes*, and Fashions, euery moment.

Not to insist vpon those Lasciuious, Immodest, Whorish, or vngodly Fashions, and Attires, which Metamorphise, and Transforme, our Light, and Giddie Females of the Superior and Gentile ranke, into sundry Antique, Horred, and Out-landish shapes, from day, to day: which Fashions, and Attires both (b) *God himselfe*, (c) *with sundry Fathers*, and * *Moderne Authors*, haue punctually con-

a *Aphrica semper aliquid noui offert. Plin.*

l 8. Nat. Hist.

c 16. Coelius

Rhod. Antiq.

Lect. l. 13. c. 13

Munster Cosmog.

l 6. c. 46.

b *Elay* 3. 16.

10 25 Zeph. 1.

6. 1 Tim. 2. 9.

10. 1 Pet. 3.

3, 4.

c *Olem Alex.*

Padag. l. 2. c. 10

12 *Tertul. de*

cultru Fam. lib.

Cyp. de hab.

Virg. 19. de In-

bit Virg. Ba-

sil. erm. 2 in

Diuites & Amicos Ascetica c. 27. *Cōment. in 3. Isaia. Ambr. de Virg. l. 1. l. 5. in Luc. c. 6.*

Hier. Epist. Tom. 1. Ep. 7. c. 3. Ep. 8 c. 5. Ep. 10. c. 2. 3. Ep. 47. c. 3. Chrysost. hom. 84. in Iohā.

Fulgent. ad Probat. Ep. 3. Greg. Mag. hom. 6. in Euang. Bern. de modo bene viuendi. Ser.

*9. Concil. Gangrense. Can. 21. * See Mr. Perkins Cases of Conscience. lib. 3. Sect 3.*

Quest 3. Mr. Byfields Sermon on 1 Pet. 3. 3. 4. Mr. Iohn Downhams Christian Warfar.

Part. 2. l. 1. c. 6 to 15. Iohani Fredericus, de Luxu vestium. BB. Hall. in his Righteous

Mammon. BB. Babington on the 7. Command. Mr. Strubs his Anatomy of Abuses.

d Ier. 4. 30.
 2 King. 9. 30.
 Math. 5. 36.
 Ezech. 23. 40.
 c Clem. Alex.
 Padag. l. 2. c. 10
 Tertul. de Cul.
 tu Fam. c. 3. 10
 9. De Paeniten.
 tia c. 10. De
 Velandis Vir-
 ginibus c. 13.
 Cypr. de Habitu
 Virg. Ambr.
 Hexaë. l. 6. c. 8.
 de Virgini. l. 1.
 Hier. Epist. Tō.
 1. Ep. 7. c. 3. Ep.
 8. c. 5. Ep. 10. c.
 2. 3. Ep. 16. c. 2.
 Ep. 23. Aduer-
 sus Heluid. c. 9.
 Basil Com. in
 cap. 3. Isaie.
 & Ep. 1. Chry-
 sost. hom. 31.
 in Mat. et hom.
 8. in 1 Tim. 2
 Theod. Sanct.
 Patrum. Hist.
 c. 8. Aug. De
 Doctr. Christ.
 l. 4. c. 21. Theo-
 phylact. Enar.
 in 1 Tim. 2.
 f Master Iohn
 Downham in
 his Christian Warfare, part. 2. l. 1. c. 14. Master Perkins Cases of Conscience, l. 3. Sect.
 3. Quæst. 3. Mr. Mayer Exposition on 1 Pet. 3. Mr. Stubbs Anatomy of Abuses, pag.
 35 to 40. Mr. Boltons Direction for our walking with God, p. 195, 200. BB. Halls
Quo Vadis, Sect. 21. And in his Righteous Mammon. g Plutarch. Coniugal. Pra-
 cept. lib. Patronius Arbitr. p. 74. & 135. Plin. Nat. Hist. l. 13. c. 12. 3. Ouid. de Arte
 Amandi l. 3. Propertius Elegiar. lib. 1. Eleg. 2. Quintil. Institut. Orat. lib. 8. Pro-
 zwic. Xenophon. Memorabilium, lib. 5. p. 846, 847.

on these, or many such like sinnes and vanities of our female sex, which would require a large and ample volume to batter and confound them: I haue resolued for the present, to single out one sinful, shamefull, and vncomely vanitie, with which to grapple; which hath lately seized on many effeminate, loose, licentious, singular, fantastique, and vaine-glorious persons, of our masculine, and more noble Sex: to wit, the nourishing, and wearing of vnnaturall, shamefull, and vnlovely *Lockes*, or *Loue-lockes*, (as they stile them:) which now begin to grow into a (*b*) common, approoued, and receiued fashion, or vse among vs.

h Capis esse licitum quod publicum est.
Cyp. Epist.
l. 2. Ep. 2.

These Loue-lockes, or Eare-lockes, in which too many of our Nation haue of late begun to glory: what euer they may seeme to bee in the eyes, and iudgements of many humorous, singular, Effeminate, ruffianly, vaine-glorious, or time seruing persons, who repute and deeme them a very generous, necessary, beautifull, and comely ornament: are yet notwithstanding, but so many (*i*) badges of infamie, Effeminacy, vanitie, singularitie, pride, lasciuiousnesse, and shame, in the eyes of God, and in the iudgement of all godly Christians, and Graue or Ciuill men: yea, they are such vnnaturall, sinfull, and vnlawfull ornaments, that it is altogether vnseemely, and vnlawfull for any to nourish, vse, or weare them. Left this should seeme a harsh, a false, or idle *Paradox*, to *Ruffians*, and such fantastique persons as are delighted in them; I will here propound some arguments, and reasons to euince this true though strange and new Conclusion:

i Non crines sed crimina sunt. Paulinus
Epist. 4. ad Seuerum.

That the nourishing, vsing, or wearing of Lockes, or Loue-lockes, is vterly vnseemely, odious, and vnlawfull vnto Christians: and thus I prooue it:

First.

That which had its birth, its source, and pedigree from the very Deuill himselfe, must needs bee odious, vnlawfull, and abominable, vnto Christians.

B 2

But

But these our Loue-lockes had their birth, their source;
and pedigree from the very Deuill himselfe.

Therefore they must needs bee Odious, Vnlawfull, and
Abominable vnto Christians.

*k Alterius esse
non possunt ni-
si Diaboli, qua
Dei non sunt.
Tertul.de Ido-
latria.c.18.
De Cult.Fæm.
cap.3.4.5.*

*l Mr. Purchas
Pilgrimage
l.8.c.6.Scct.3.*

The Maior must bee yeelded, because no good thing
can proceede from him, who is all and onely euill, both
in himselfe, and all his actions, as the Deuill is: the Mi-
nor I shall backe and euidence, by the authority of Ter-
tullian, who informes vs: that (*k*) all things which are
not of God, are certainly the Demils: But the wearing,
and nourishing of the Loue-lockes, is not from God,
(no, nor yet from any of his Saints and Children, with
whom they were neuer in vse as we can read of;) there-
fore they must needs bee from the Deuill: And that
they were so indeed, wee haue expresse authoritie, of
a learned, late, and reuerend Historian; who informes
vs in expresse tearmes: (*l*) That our sinister, and vnlonely
Loue-lockes, had their generation, birth, and pedigree from
the Heathenish, and Idolatrous Virginians, who tooke their
patternes from their Denill Ockeus; who vsually appeared to
them in the shape of a man, with a long blacke Locke on the
left side of his head, hanging downe to his feete: so that if
wee will resolue the generation of our Loue-lockes,
into their first and true originall; the Virginian Denill
Ockeus, will proue to be the naturall Father, and inuen-
tor of them. And shall we then, who professe our selues
Christians; we who haue giuen vp our names to Christ,
and so solemnely vowed, and protested vnto God in our
very Baptisme: to forsake the Deuill and all his Workes;
turne such prodigious, and incarnate Demils, as to imi-
tate the very Deuill himselfe, in this his guise and por-
traiture, which wee haue so seriously renounced in our
very first initiation, and admittance into the Church of
Christ? Certainly, if the Deuill himselfe were the first
inuentor of these fantastique and vaine-glorious Loue-
lockes; this very thing doeth stampe such an vnlonel-
inese,

lineſſe, and vnlawfulneſſe vpon them, as ſhould cauſe all ſuch who beare the name, or face of Chriſtians, to abhorre them : this is my firſt argument.

Secondly.

Admit, that this obiection ſhould chance to faile me (though I know not how it can well be ſhifted :) yet thus I argue in the ſecond place.

That which was, and is an Idle, Fooliſh, Vaine, Ridiculous, Effeminate, and Heatheniſh faſhion, uſe, and cuſtome, of Idolatrous, Rude, Laſciuious, and Effeminate Infidels, and Pagans, muſt needes bee Sinfull, and Vnlawfull.

But ſuch is the nourishing, and wearing of theſe Loue-lockes.

Therefore they muſt needes be Sinfull, and Vnlawfull.

The Maior is irreſtagable : becauſe God himſelfe hath expreſſly Commanded all Chriſtians whatſoeuer ; (m) not to imitate, uſe, or follow, the vaine, unnaturall, ridiculous, Effeminate, or Heatheniſh Cuſtomes, Faſhions, Guiſes, Rites, or Habits of Infidels, Pagans, Wicked, or Worldly men, but vtterly to abandon and diſclaime them ; becauſe Chriſt Jeſus hath ſhed his rich and pretious Blood, of purpoſe to redeeme and free them from them :

The Minor I ſhall euidence by ſundry Teſtimonies : It is ſtoried of the Effeminate, Luxurious, and Heatheniſh Sybarites ; (n) that it was the common cuſtome of their Citie, for their Youthes and Pages to weare, and nourish Loue-lockes tyed up in golden Rybbands : (o) The Aneient Germanes did uſe to weare long red Haire tyed up in a knot, as our Loue-lockes ſometimes are : The Heatheniſh, Barbarous, and Bloody (p) Tartars, doe vſually ſhaue the forepart of their Heads to their Crownes, from one Eare to the other, ſuffering their Haire to growe long on the hinder part of their Heads, like to our Women, of which they make two traces, or Loue-lockes, which they tye up behinde their eares. The Infidell, and Idolatrous (q) Virginians, doe weare a

m Leuit. 18. 30
Deut. 12. 29.
30. Ier. 10. 2.
Mat. 6. 7, 8. 31.
32. Eph. 2. 1. 2.
& 4. 17, 20. 22.
Rom. 12. 2.
Col. 2. 20, 21.
22. 1 Pet. 1.
14, 18. & 4. 2, 3
2 King. 17. 15.
Zeph. 1. 8.
n Ad impube-
rem vſq; ata-
tem capillorum
nodos auro re-
uinctos geſtant
Athen: Dip-
nos. l. 12. c. 6.
o Mart. Epig.
Ep. 3. Seneca.
Epiſt. 124. Ca-
lius Rhod. An-
tiqu. Lett. l. 15.
c Alex. ab A-
lex. l. 5. c. 18.
p Matthias a
Michou. de
Sarmatia Aſi-
ana c. 7. Bem.
de Mor. Gent.
l. 2. c. 10.
Guagninus
Rerum Polon.
Tom. 2. p. 322.
q Purchas
Pilger. J. 8. c. 6.
Seſt. 3.

long Lone-locke on the left side of their Heads (as our English Ruffians doe) in imitation of Ockens their Denill-god: Whence it was, that a Virginian comming into England, blamed our Englishmen for not wearing a long locke as they did: affirming the God which wee worship, to bee no true God, because hee had no Lone-locke, as their Denill Ockens hath. The (r) Heathenish, and Pagan Inhabitants of Dunbarke doe cut their Haire, leauing onely two curled Lockes hanging downe from their Temples, which they tye up vnder their Chinnes: which Eare-lockes, the Author styles a pestilent custome: (s) In Mexico there was a Monastery of young men, who shaued the former part of their Heads, letting the Haire on the hinder part to growe, about the breadth of foure fingers, which they tyed up in trusses: The (t) Maxyes did vse to pole the left side of their Heads, (as our Loue-locke wearers doe the right,) suffering the Haire on the right side to grow long, in nature of our Lone-lockes. (n) The Priests of Sybil, called Cureses, the Etolians, Arabians, Ionians, Mysians, and Machlians, did vse to pole the forepart of their Heads, lest their Enemies should take bolde of their Haire, and so gaine aduantage of them in their Warres: leauing their Haire long behinde. (x) Musouius in his Booke de Tonsura, makes mention of some Pagans, who did not pole all their head alike, but did cut their Haire somewhat short before, and let it growe long behinde: This (saith hee) though it may seeme to be somewhat comely, yet it hath much deformitie in it, neither doth it any whit differ from the culture, and Elegancie of Women: for they doe plaite some parts of their Haire; other parts of it they suffer to hang downe at length, and the rest they dresse after another fashion, that they may seeme more beautifull. In like manner men who are thus polled, bewray that they desire to seem faire to those whom they study to please whiles they cut away some of their Haire, and compose the rest in such a manner, as may make them seeme more beautifull among Women and Children, whose praise they doe affect: which

r Peter Martyr. Indian. Histor. Decad. 7. cap. 2. pag. 252.

s Acost. lib. 5. Hist. Ind. c. 16.

t Alex. ab Alex. l. 5. c. 18. Herodotus lib. 4. Sect 125.

u Alex. ab Alex. lib. 1. Plutarch. Thesem. Polid. virgil. De Inuentor. rerum, l. 3. c. 17. Bavington in his Notes on Numbers cap. 6. verse 45. x Stobaeus de Intemperantia Sermo 6 Fol. 65. B.

which is an Effeminate, Womanish, Voluptuous and Un-
manly thing: A worthy censure of a Pagan on these Effeminate, and Lasciuious Loue-lockes, which should cause all Christians to abhorre them. And to conclude this prooffe: The (y) Idolatrous Chinians, Persians, and Dacians, though some of them shaued their Heads full often, yet they leaue a Locke, or Tuft of Haire vpon their Crownes about two foote long, that thereby they may bee more easily carried into heauen after their death: A very substantiall and worthy reason for the vse of Loue-lockes, if men might be carried vp to heauen by them, as these Idolaters & Mahometans dreame: whereas in truth, they serue for no other purpose, but to giue the Diuell holdfast, to draw vs by them into Hell: a fitting place for such vaine, Effeminate, Roffianly, Lasciuious, Proud, Singular, and Fantastique persons, as our Loue-locke wearers for the most part are: You see now by these precedent Histories; that the nourishing, vse, and wearing of these vn-
lously Loue-lockes, was common among Idolatrous Infidels, and Vaine, Effeminate, Barbarous, Vnciuill, and Lasciuious Pagans, whose Custome, Guise, and Gracelesse fashions, no Christians are to imitate: and for my owne part, I neuer heard nor read as yet, that they were euer worne, vsed, or approoued, by any Sincere, Sober, Graue, or godly Christians in former ages: Wherefore it must needes be a shame, if not a Sinne for vs who beare the habit and name of Christians, to deu-
ate from the vse and custome of our countrey, and from the patterne, and practise of the (z) Saints in former ages, in taking vp these Vaine, Effeminate, Lasciuious, and vnnaturall Loue-lockes, in imitation of these Rude, these Barbarous, Effeminate, Idolatrous, and Gracelesse Pagans, whose Guise, whose Wayes, whose fashions, Rites, and Customes, no Christians are to follow.

Thirldly.

If these two Arguments will not conuince our Loue-lockes

y Purchas Pil-
grimage, l. 4. c.
19 Alex. ab A.
lex. Gen. Dier.
l. 5. c. 18. Ger-
tardus Hist.
Ind. Orient. ca.
52. Massau
Ind. Hist. lib. 6.
pag 270.

z Alienum est
à Catholica
Ecclesia, & à
Prædicatione
Apostolorum,
coma extensa.
Vir enim, in-
quit, non de-
bet nutrire co-
mam, cum sit
imago ac glo-
ria Dei. Epi-
phan. contr.
Hæres. l. 3. T. 6.
2 Hæc. 80.

locke wearers, then let them hearken to a third, from which there can be no euasion.

That which is contrary to the very Word of God, and Law of Nature, must needs be Euill, Sinfull, Vnlawfull, and Abominable.

But the nourishing, and wearing of Loue-lockes, is contrary to the word of God, and Law of Nature, Therefore it must needs be Euill, Sinfull, Vnlawfull, and Abominable.

The Maior no man dares controule, vnlesse hee will Atheistically condemne both God and Nature too: the assumption I shall prooue in both particulars: first I say, that the nourishing, or wearing of Loue lockes is contrary to the very Word of God: as is manifest by Ezech. 44. 20 compared with Leuit. 29. 27, and 21. 5. They shall not shane, nor round, nor make bald their heads, nor suffer their Lockes to grow long, they shall onely pole their Heads, and by the 1. Cor. 11. 14. where the Scripture, and Nature it selfe informe us: that it is a shame for a man to weare long Haire: Now those who weare, or nourish Loue-lockes: they doe not pole their Heads: they weare long Haire; and they suffer their Lockes to grow long: therfore they expressly oppose, and contradict the word of God. If any now reply, that these Scriptures extend not vnto such as nourish Loue-lockes, but to such as nourish all their Haire, suffering it to grow out vnto its full and largest length; as the (a) Massalian heretiques, (who are therefore taxed by Epiphanius:) the (b) Lacedemonians by reason of Lycurgus. his Law and direction: who thought, that long Haire would make those that were comely, more beautifull: and those who were deformed, more terrible to their Enemies: the (c) ancient Romans, till foure hundred fiftie and foure yeeres after the building of Rome: the (d) Lyceans: the (e) Argines, or

a Epiph. contr.

Hereses, l. 3.

Tom. 2. Har. 80

b Zenophon:

Lacedem: Ref-

pub Plutarch.

Lysand. & Apo

thegmata. He-

rodots Clis, p.

33. Stobaeus Ser

mo 44. Arist.

Rhetor: l. 1. c.

9. Baxius de

Mer. Gent. l. 3.

c 3. Calius

Rhod. Antiqu.

Leit. l. 15. c. 8.

c Alex. ab A.

lex. l. 5. c. 18.

Polidor. Virg.

de Inuent. re-

rum, l. 3. c. 17. Plin. Nat. Hist. l. 7. c. 59.

d Alex. ab Alex. l. 5. c. 18.

e Herod. Clis. pag.

33. Platonis Phadon: Chrysof. hom. 16. in 1 Cor. 11.

Alex. ab Alex. l. 5. c. 18. Massam

hist. Indis. l. 6. p. 274. Synesius Calustis Eacomium.

Gracians,

Grecians, (f) Germans, (g) French men, (h) Portingalls, (i) Arabians, (k) Scythians, (l) Parthians, (m) Cumans, (n) Indians, (o) Hispanolians, (p) Mexican Priests, (q) Plesconsians, (r) Waymeeres, (s) Suenians, (t) Hagarans, (u) Assyrians, (x) Thracians, (y) Seres, (z) Iberians, (a) Basserans, (b) Anians, (c) Pigmies, (d) Ginneans, (e) Chincans, (f) Malucchians, (g) Iapanires, (h) Curianians, (i) Chicoranes, (k) Ancient Brittons, and other (l) Idolatrous, Barbarous, and Heathenish Nations of Moderne and Ancient times; together with some (m) particular men, are Recorded to haue done; and not of those who onely suffer a little part, and parcell of their Haire to grow long, cutting the rest as others doe:

To this I answer first; that the same law which prohibites the nourishing of the whole, doeth virtually, nay, positiuely disallow the nourishing of any part: because euery part is actually included in the whole; therefore these Scriptures doe condemne all such, as nourish onely their Loue-lockes, as well as such as suffer all their

Generat. Animalium lib. 5. cap. 30. Athenaus Dignof. lib. 12. c. 8. Seneca Epist. 124. Alexand. ab Alexand. l. 5. cap. 18. l. Alex. ab Alexand. l. 5. cap. 18. m Dyonif. Halicarnaf. Rom. Antiqu. lib. 7. cap. 1. n Solinus Polyhist. cap. 65. Ctesias Excerpta Hist. apud Herodotum pag. 582 Boemus lib. 2. cap. 8. o Peter Martyr Indian. Histor. Decad. 7. cap. 10 pag. 276. p Acofta. Indian. Histor. lib. 5. cap. 26. pag. 403. Purchas Pilgrimage lib. 3. cap. 12. q Matthias & Michs. Sarmatia Europ. lib. 2. cap. 3. pag. 479 r Purchas Pilgrimage, lib. 9. cap. 4. s Tacitus de Moribus Germanorum cap. 12. Boemus lib. 3. cap. 15. t Byerlincke Chronograph. pag. 18. u Herodotus Clis. pag. 79. Boemus lib. 2. cap. 3. x Aristot. de Generat. Animal. lib. 5. cap. 3. Horace Epod. lib. Epodi. 5. y Epiphanius Compend. Doctrin de Fide Carhol pag. 910. z Alex. ab Alex. l. 1. c. 18. a Strabo: Gregor. l. 1. b Aloysii. Nauigatio c. 65. c Ctesias Excerpta hist. p. 582. d Ouid. Tristium. l. 5. Eleg. 10. e Gotardus Hist. Ind. & Orient. c. 51. 52. Missus Ind. Hist. l. 6. p. 252 270. Purchas Pilgrimage l. 4. c. 19. f Massus hist. Ind. l. 1. p. 228. g Massus Select. Epist. ex Ind. l. 2. p. 110. h Peter Mart. Ind. Hist. l. 8. Dec. 1. p. 45. i Idem Decad. 7. cap. 2. p. 251. k Cesar de Bello Gall. l. 5. p. 88. Boemus l. 3. c. 25. l See Purchas Pilgr. l. 5. c. 8. 17. l. 3. c. 4. Plin. Nat. hist. l. 2. c. 2. l. 11. c. 37. Gotardus c. 47. Alex. ab Alex. l. 5. c. 18. m See Heliodorus Aethyop. hist. l. 2. p. 81. 82. Busbequius Famil. Epist. Ep. 1. p. 12. Ep. 4. p. 249. Purchas l. 5. c. 5. Diog. Laert. l. 4. Carneades p. 251. l. 8. Empedocles p. 517.

Haire to grow long: Secondly, I answere; that these Scriptures admit of no apporciament: for they command *men to pole their Heads*, not part of their Heads, and not to *suffer their Lockes to grow long*: in the number of which Lockes, these Loue-lockes are included, especially since this Precept is a vniuersall Negatiue: Loue-lockes, are *Lockes: they are long Haire*, which is a shame to men that weare it; therefore they are vndoubtedly included within, and so punctually condemned by these Scriptures. Thirdly, the wearing of these Loue-lockes, is as great, (if not a greater) badge of Leuity, Vanity, Singularity, and Effeminacy, as the nourishing of all the Haire: therefore both of them are equally condemned by the Scriptures:

Secondly, as the nourishing and wearing of Loue-lockes, and long Haire, beyond the ordinary, and decent length of the more Ciuill, Graue, Religious, and Sober ranke of men, is contrary to the Word of God: euen so it is directly contrary to the Law of Nature (o) which no custome can controule: Which I prooue, first, by the expresse Testimony of the Scriptures: (p) doeth not Nature it selfe teach you (saith the Apostle,) that if a Man haue long Haire, it is a shame vnto him? But if a Woman haue long Haire, it is a Glory to her, for it is ginen to her for a couering: the Apostle here informed vs; that the nourishing, and wearing of long Haire in men, is (q) contrary to Nature: and hee confirms this assertion, by these reasons: That (saith hee) which euen by the voyce, and verdict of Nature, is a shame to Men; that which is properly, and Naturally a Womans glory: and which God, and Nature hath bequeathed vnto Women, for a speciall vse; to wit, for a (r) naturall Couering, or Vaile, and for a Badge, or Embleme of their subiection to their Husbands; must needes bee Vnnaturall, and so Vnlawfull vnto Men: But the wearing, and nourishing of long Haire, (and so of Loue-lockes,) euen by the voyce, and verdict of Nature, is a shame to Men; it is the Naturall, and proper Glory of

o Maior est
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Irenao, Tom. 1
p. 233. G.
p. 1 Cor. II. 14

q See Chrysost.
Hom. 26. in 1.
Cor II. Amb.
de Officiis, l. 1.
c. 46. Theophy-
last. Enar. in
1 Cor. II ac-
cordingly,
Dan. 4. 33.
r See Basil. de
Viginitate
vera, Tom. 2.
p. 150, 151.

none

none but Women, to whom God, and Nature have bequeathed it for a speciall use; to wit, for a naturall Covering, or Vaile, and for a Badge, or Embleme of subiection to their Husbands: therefore it must needs bee Vnnaturall, and so Vnlawfull vnto men, euen by the Apostles Testimony: Secondly, that which Naturall, and Ciuill men doe Loathe, Abhorre, and vtterly condemne, euen from the very grounds and principles of Nature, must needs bee opposit, and contrary to the Law of Nature: But euen Naturall, and Ciuill men doe vtterly abhorre, condemne, and loathe the nourishing, and wearing of these Loue-lockes, and Rustianly, or excessiue long Haire; their very Hearts, and Stomackes, doe rise vp in indignation against them, and abhorre the very sight, and thoughts of them, (as euery mans owne experience can sufficiently testifie) and that which the very grounds, and Principles of Nature, which hath stamped, and ingrauen in mens Hearts, a secret Antipathy, and dislike against these Loue-lockes, and long Haire in men: Hence was it, (1) that Pope Benedict the ninth enioyned all the Polonians upon release of Cazimir the first, their King, who had entred into Religion, to cut their Haire aboue their Eares, and not to suffer it to grow long: Hence was it, that (2) Theophilus the Emperour enacted a Law; that all men should cut their Haire short, and that no Roman should suffer it to grow below his necke, vnder paine of seuer whipping: Hence was it, that (3) King Henry the first, commanded mens long Haire to be cut off (as our Iustices, and Iudges at the Assises oft times doe,) as being against God, and Natures Law: (an Iniunction which would well besit our Rustianly times:) therefore they must needs bee contrary to the Law of Nature.

Thirdly, the very Law of Nature doeth instigate, and teach all Ciuill, Graue, and Sober men, who liue vnder any Good, and Ciuill gouernment, to weare their Haire of a moderate, and decent length, and to auoid the wear-

3 Guagnini
rerum Polon.
Tom. I. p. 74.

1 Zonarus An-
narium Tom. 3
Fol. 174.

2 Mr. Speeds
History of
great Brit:
l. 9. c. 4. Numb.
54. p. 442.

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s *Guagnin rerum Polon.* Tom. 1. p. 74.

t *Zonarus Annalium* Tom. 3 Fol. 174.

u Mr. Speeds History of great Britte: l. 9. c. 4. Numb. 54. p. 442.

x *Tenenda nobis vita esse, quam natura praescripsit, nec ab illa declinandum.* Sen. Epist. 122.

y *Vitia superueniunt, ingesta sunt: nulli nos visio natura conciliat.* Seneca Epist. 94.

z *Constit. Apostol. l. 1. c. 4.*

ring, and nourishing of these Loue-lockes, and immoderate long Haire: What is the reason that our Nation did generally heretofore, and doeth yet for the most part, cut their Haire of a Decent, Graue, and Comely manner, without any reseruatiō of a Loue-locke; is it not more from the very direction, law, aduise, or dictate of (x) *Nature*, which doeth secretly informe them of the decency, and fitnessse of it, then from any binding Law, or custome of our Countrey? doubtlesse it is. If then Nature doeth teach men thus to cut their Haire: the nourishing of womanish, and long vnshorne Haire, together with the reseruatiō of these Effeminate, Fantastique, Ridiculous, and vnciuill Loue-lockes, must needs be contrary to the Law of Nature.

Lastly, that which fauours of Leuity, Vanity, Pride, Vaine-glory, Singularity, Effeminacy, Wantonnesse, Lasciuiousnesse, Licentiousnesse, Selfe-conceitednesse, or the like, must needs bee contrary to the Law of Nature, because (y) *these sinnes and vices are so*: But for men to weare long Haire, or Loue-lockes, in any Christian, or ciuill Common-wealth (as ours is) contrary to the common vse and practise of our Countrey, doeth fauour of all these: therefore it must needs bee contrary to the Law of Nature.

Now that you may know, that it is contrary to the Law of God, and Nature, for men to weare, or nourish Loue-lockes, or extraordinary long Haire: consider but what the Fathers, and others haue Recorded to this purpose: *Clemens Romanus* (if the Booke bee his:) enioynes men to pole their Heads, and not to suffer their Haire to grow long, least the nourishing, and perfuming of their Haire, should be a meanes to inflame their lusts, and to illaqueate, or inamour Women with them: yea, hee saith expressly, that it is Unlawfull for any Christian, or Man of God, to frizell, or frounce, to poulder or colour his Haire, to suffer it to grow long, or to fold it together, or tye it vp with an haire-lace,

lace, because it is Effeminate, and contrary to the Law of God. (a) Clemens Alexandrinus, as hee doeth vttterly condemne the (b) Colouring, Poudring, Frizeling, Curling, and Effeminate, and Meretricious dressing, Adorning, and composing of the Haire, both in the male, and female sexe: (a vice and fault too rife among vs,) so hee likewise commands men to Weare their Haire of a moderate, and decent length, and not to suffer it to grow long, nor yet to binde it up in fillets like Women, as the Frankes, and Scythians doe: They saith (c) Saint Cyprian; are of the Devils Court and Pallace, not of Christs: Who transforme themselves into Women, With Womanish Haire, and so deface their Masculine dignitie, not without the iniury, and wrong of Nature: a true and terrible speech, sufficient to startle all Effeminate, Hairry, Poudred, Frizled, and Excrement-adoring Rustians. (d) Epiphanius condemnes the Massalian Heretiques very much, for nourishing their Haire like Women; informing them, that long Haire was contrary to the Catholique Church, and Apostolique Doctrine; which teach vs, that a man must not weare long Haire, in as much as hee is the Image, and Glory of God: so that he which weareth long Haire, doeth dishonour Christ his Head, and sinnes against the Law of Nature, which teacheth vs; that it is a shame for a man to weare long Haire: (e) Paulinus, (f) Saint Ambrose, and (g) Saint Chrysostome, informes vs, that it is a shame, yea, a great sinne, for a man to weare long Haire at any time, because it is contrary to the order of Nature, and the Law of God; because it is given to Women by the constitution of God, and Nature, (which ought not to be violated,) for a Couering, and for a Badge, and token of Subiection: Whence Chrysostome condemnes such, who thought (h) it no small part of their Religion to nourish their Haire: Saint Hierome, certifieth, that all such men as doe Effeminately nourish their Haire, and set it out by the Looking-glasse; (which is the proper passion and madnesse of Women,) shall

a Padag. l. 2. c. 10. l. 3. c. 2. 3. 11.
b Fieri non potest, non potest inquam fieri, ut veram ostendat animam, qui caput habet adulterinum.
Idem. Padag. l. 3. c. 3.
c In domo regis Diaboli sunt, qui capillis muliebribus se in famulas transfigurant, & dignitatem virilem, non sine natura iniuria dehonestant. De Ieiun. & Tentat. Ser. Tom. 2 p 287.
d Contr. Her. l. 3. Tom. 2. Her. 80.
e Epistola 4. ad Seuerum.
f De Officiis. lib. i. cap. 46. De Noc & Arca. lib. cap. 7. & Comment in 1 Cor. 11.
g Homil. 26. in 1 Cor. 11.

hem. in Matth. 88. h Coment. in Soph. Cap. x. Tom. 5. pag. 210.

i Tom. I. Epist.
Ep. 3. c. 10. Ep.
1c. c. 4. Ep. 19.
c. 5. Ep. 47. c. 3.
Com. in Ezech.
44.
k See Baruch.
6 31.

l Com. in I.
Cor. II
m In I Cor. II
Enarratio.
n Ad milites
Templi. Sermo
cap. 2. 4.

o See Master
Dike of the
Deceitfulness
of Mans heart.
cap. 17. p. 185
BB. Basing-
tons Notes on
Numbers c. 6.
Se 2. 2. Stobanus
Serm 6 De In-
temperantiis.
p Numb. 6. 5.
18. Iudg 16. 17
19. I Sam. I. II
Iosephus Iude-
orum Antiqui-
t. 4. c. 4. Polyd.
Virg de Inven-
tor rerum l. 8.
c. 4. B. B. Ba-
lington's Notes
on Numbers 6
q Basingtons
Notes on Nu-
bers 3. Sect. 7. 8

surely perish: Yea, (i) hee condemnes the wearing of long Haire, together with the Colouring, Crisping, Frizzling and Poudring of it, as a sinne and vanitie: and aduiseeth men not to shauē nor make bald their Heads, as the Priests, and Worshippers of (k) Isis, and Serapis did in former times; (and as the Popish Monkes and shauelings now :) nor yet to suffer it to grow long, which is proper vnto Souldiers, Barbarians, and riotous persons; but to cut it of a moderate, and decent length: (l) Primasius informes vs, that Saint Paul did expressly note, and taxe the Corinthians, for suffering their Haire to grow long: as being a scandalous, and an offensive thing: (m) Theophylact affirmeth, that the man who nourisheth his Haire, is worthy of reproofe, because hee doeth transgresse the Lawes of Nature, and take upon him the habit, and forme of a Woman, and a signe of subiection, against Gods owne institution; who hath ordained him to be a Prince, and a Ruler: (n) Saint Bernard doeth expressly condemne all such (though they are Souldiers) who weare long Haire; commanding them to cut their Haire, because it is a shame for a man to nourish it: So that by these authorities, to omit (o) others, the wearing of excessiue long Haire, or Loue-lockes, is directly contrary to the Law of God, and Nature: If you now obiect, (p) that the Nazarites were to nourish their Haire, and not to suffer any razor to passe upon their heads, during the time of their vow, or separation: therefore men may weare Loue-lockes, and long Haire: Now I answere first, that the Nazarites had a speciall Command to nourish their Haire; not continually, but till their vovves were out, and then they were to cut it off: but we haue now no such command, therefore (q) we must not doe it. Secondly, they did nourish their Haire, out of obedience, and holy deuotion vnto God: whereas men in our dayes, doe nourish their Haire and Loue-lockes, out of Vaine-glory, Pride, Effeminacy, Singularitie, Lasciuiousnesse, and such like Sinister, and sinfull ends: Thirdly, they during the time

time of their seperation, did nourish all their Haire, and not one small or little portion of it, as our Loue-locke wearers doe: Fourthly, they onely by the Law of God were to nourish their Haire, and none else: therefore, this example doeth evidently prooue; that all men else, are not to nourish, but to clip and cut their Haire: Fifthly, the nourishing of their Haire was typical; typifying vnto vs; either Christ himselfe, or the graces, and beauty of Christ; or the Saints, and Church of Christ, as (p) some obserue: therefore wee may, wee must not imitate them, because all types are ceased now: Lastly, God himselfe commands (q) all such as are to pray vnto him with vncovered heads, to sheare and cut their Haire: yea, (r) if a Woman will come, and pray to God with her head vncovered (as many doe) shee also is to bee shorne, because shee is vncovered: But all (s) men are to pray to God with vncovered heads, for as much as they are the Image, and glory of God, and to expresse that holy reuerence, and feare which they owe to him: (especially in the (t) House and place of Prayer, or Presence-chamber of their Lord and God, where most men now a dayes sit covered; as if they owed no reuerence, feare, nor seruice, to the Lord; or as if they came for to out-face him, and not to pray, and stoope vnto him:) Therefore all men are to cut their Haire, and not to nourish it as the *Nazarites* did; because it is against the Law of God, and Nature: Loue-lockes, and excessiue long Haire beyond the ordinary, graue, and decent length, are both against the Lawes of God, and Nature, as I haue already prooued; and will any man then bee so vngodly, or vnnaturall, as still to weare and nourish them, and not to cut them off? Let *Russians*, and professed Loue-locke wearers, now at last consider this; that they transgresse the Lawes of God, and Nature. If then they are, or will bee Christians, as they professe themselves to bee, let this Law of God instruct them: if they are but naturall

p *Ambros. de Virgin. lib. de Spir. Sancto.*
l 2. *Praemium*
lib. 10 in *Euag.*
Luca c. 21.
Balingtons
Notes on *Nu-*
bers, c. 6. Sect. 6.
q *1 Cor. II. 5.*
6, 7, 15.
r *1 Cor. II. 5, 6*
s *1 Cor. II. 4, 7*
t *Mat. 21. 13.*

u Bonorum
vnum propo-
situm est consen-
sire natura.
Seneca.Epist.
66. Leges na-
tura euertere
magna est im-
pudentia, &
non solum no-
biscum, sed eti-
am cum natu-
ra pugnare.
Chrysost hom
26. in 1 Cor.
11.

x See Bishop
Halls *Quo va-
dis*, Sect. 21.
Mr. Bolton in
his generall
Directions for
our comforta-
ble Walking
with God, p.
195. 200. ac-
cordingly.
y Plal 119.9.
10. Gal.6. 16.
1 Iohn 2. 6.
2 Tim 2. 16.
17. 2 Pet. 1. 19.
2 Zenoph. *De
Instit. Cyri.
Hist. l. 1. p. 3.*
2 *Femina ca-
niciem Ger-
manis inficit
herbas, Et me-
lior vero qua-
ritur arte co-
lor.* Ouid. *de
Arte Amandi.*
lib. 3.

naturall and carnall men, let then this (*u*) *Law of Nature* teach them, to casheere their rustianly Haire, and Loue-locks for the time to come, for feare they *fight against themselves & nature*; & so incurre the euerlasting penalty, & censure, both of the Law of God, & Nature, at the last.

But it may bee some will here object and say; that the Haire, and Loue-locks which they weare, are supposititious, false, and counterfeite, and not their owne: therefore they violate no Law of God, nor Nature, since the long Haire they vse, is but borrowed, and aduentitious, their owne being short enough: perchance, but little or none at all.

To this I answere first; that the wearing of counterfeite, false, and supposititious Haire, is (*x*) *utterly vnlawfull*, though it bee now so rife and common, both in our Masculine, and Female sex: First, because wee haue no Precept, no Record, no Warrant, nor Example for it in the Scriptures, (*y*) *which are the onely rules wee are to walke by*: The Idolatrous and Effeminate (*z*) *Modes*, (not any Saints, nor Christians that we can read of,) *were the first that used this false, and counterfeite Haire*: therefore Christians may not vse it. Secondly, because God hath giuen euery man & woman such Haire, as is most naturall, and suitable vnto them, of purpose that they should weare and vse it, and not contemne it, nor be ashamed of it: those therefore who dislike the quantity, or quality of that Haire, which Gods wisdom hath assigned to them, and therefore purchase the hairy Excrements of some other person, to Adorne and Beautifie their Heads withall; must needs incurre Gods Iudgement; because they taxe and censure God, and labour to correct, and change his worke: Thirdly, because this wearing of false and counterfeite Haire, doeth alway arise from pride and vaine-glory: in that wee desire to (*a*) *be more beautifull, and comely then God hath made vs*: or from concupiscence, or vncleannesse, in that we seeke to inescate, and inamour those

those with this artificiall and acquisite Haire, and beautie, which our owne naturall Haire, and feature would not mooue: or from a vaine, and sinfull leuitie of minde, whereby we desire to take vp, and follow the vaine, abominable, wicked, and worldly *guises, fashions, and customes of the times, which Christians must,* (a) *abominate*: or out of a vaine-glorious, and fantastique desire of singularity, or differencing our selues from others: or out of an intent, or purpose to delude, and couſen others, by perswading them by this Hellish wile: that our Haire, and so our Complexions, Constitutions, and Conditions, (which are oft discouered by the Haire,) are not the same they are: or out of a cursed obstinacy, Rebellion, and Disobedience to God, and to his Lawes, or to the Counsell, Aduice, and Admonition of his Saints, and Ministers, whom wee purpose and intend to Crosse, to Thwart and Gricue, by our Rebellious, Gracelasse, Wanton, and Vngodly liues: These I say, or some of these, are the onely true, and proper grounds, and ends, why Men or Women weare this false, and counterfeite Haire; now these are all Vnlawfull, Wicked, and Abominable: therefore, the very wearing of this ascititious Haire, must bee so too: This *Clemens Alexandrinus* knew full well: whence hee informes vs; (b) *That false and counterfeite Haire, is vitterly to bee reiect'd, and that it is a very wicked thing, to attire the head, with dead and ascititious Haire. For on whom doeth the Elder lay his hand? Whom doeth hee blesse? Not the Man or Woman, who are thus attired; but anothers Haire, and by it, anothers head. If then the Man bee the Womens head, and Christ the Mans: how can it but be a wicked fact for a Woman to weare false Haire, by which shee falls into a double sinne? For they deceiue their Husbands by their excessiua Haire; and they disgrace the Lord, as much as in them lies, whiles they are whorishly attired to the deceite of the trueth, and accurse that head, which is truely beautifull; thus farre*

a Rom. 12.2.
1. Pet. 1. 14. 18.
Col. 2. 20. 22.

b *Padag. l. 3.
cap. 11.*

D

Clemens.

c De Cultu
Faminarum.
cap 4.5.

Clemens. Tertullian writing against the pride and vaine attires of Women, condemnes their false, and counterfeite Haire among the rest: (c) Moreover ye annex (saith he) I know not what enormities of Periwiges, and counterfeite Haire; sometimes vpon the crowne of the head like an Hat; sometimes behind in the poll: It is a strange thing, that they thus strue against the commandements of the Lord. It is Written, that no man can adde to his stature: yet you adde vnto your weight, by adding Bracelets, and Bosses to your neckes: If you are not ashamed of the enormitie, yet be ashamed of the defilement; lest thou annex to thy Christian and holy head, the excrements, or spoile of some strange, perhaps some vncleane and sinfull head, that is destinated vnto Hell it selfe: Wherefore thrust away this bondage of attire from your fore-heads. You labour to seeme beautifull in vaine; in vaine doe you send for the most exquisite Tire-Women: God commaunds you to bee vailed; lest any part of your heads should be seene. Would to God I wretched man could lift up my head among you in the day of Christs exaltation, to see whether or no you should rise againe, With the same varnish, painting, and head attire, Which now you beare; or whether the Angels should take you vp into the Cloudes, to meete Christ Iesus as you are now attired, and set out: If these things be good, and of God now, they would then accompany you, and inuoy their places in the Resurrection: but nothing can rise againe, but pure flesh and Spirit; therefore these things which rise not againe, neither in the flesh, nor spirit, are condemned, because they are not of God. Abstaine from damned things, for the present: Let God now finde you such, as bee shall finde you then. (d) Saint Hierome, and Saint Chrysostome, taxe all such, for Gracelasse, Carnall, and Worldly persons, who paint their faces, who frounce, and curl their Haire, or adorne, attire, and set out their heads with false, and borrowed Haire: (e) Saint Cyprian, and Paulinus, also doe the like; therefore, by the voyce and verdict of the Fathers, concurring with the precedent reasons,

d Tom 1.E-
pist. Ep. 8. ad
Demetriadem,
cap. 5. 10. Ep.
23. ad Marcell-
lam. See Chry-
sostom hom 8.
in 1. Tim. 2.
e De habitu
Virgin. Tract.
Epist. 4. ad Se-
nerum.

reasons, the wearing of false and counterfeite Haire, either in Men or Women, must needs bee Sinfull, and Vnlawfull: Fourthly, it must needes be so, *because (f) it is impossible, that hee or shee, should haue a true; a sound, sincere, and vpright heart, who hath a false, a counterfeite, and deceitfull head*: A false, a vaine, or proud head, is alwayes a presage, resemblance, or concomitant of an hollow, vaine, and hautie heart. Hence was it; *(g) that King Philip associating a friend of Antipaters, with his Iudges, perceiuing him afterwards to colour his Haire, and Beard, remooued him from his place: affirming, that hee could not beleene, that such a one would prooue Iust, and Faithfull, in the determination of causes, who was so perfidious, and treacherous to his owne Haire*: As a proud head, and an humble heart, or a Lasciuious, Vaine, and Meritricious Head, and an Honest, Modest, Chast, and Sober Heart, doe seldome, or neuer goe together: So *(h) a false, a counterfeite, an artificiall, or aduentitious Head, or Face, and an Honest, Vpright, Faithfull, True, and gracious Heart, doe seldome (and if I am not much mistaken,) neuer meete, in one, and the selfe-same person. Such as the Head is, such is the Heart, there being such a mutuall, and reciprocall intercourse betweene the Head, and the Heart: that a false Heart, will quickly vitiate, and corrupt, an Honest, Naturall, Plaine, and modest Head; and a counterfeite, and artificiall Head, an vpright, true, and humble Heart. Since therefore, the wearing of aduentitious Haire; (which the Lasciuious (i) Heathen Poet, doeth much condemne in amorous Women; though many who would bee deemed chaste, and modest Matrons, are not ashamed for to weare it: euen in the very face, and presence of God himselfe, as if they meant to outbraue him:) is alwayes a badge, or Embleme, if not a cause, of a false, a vaine, a wanton, proud, deceitfull, and immodest Heart; it cannot but bee euill, and vtterly vnlawfull vnto such, who practise, or pro-*

f Fieri non potest, non potest inquam, fieri ut ve. am ostendat lacrimam qui caput habet adulterinum. Clem. Alex. Pædag. l. 3. c. 3. g Plutarch. Apophtheg.

h Nihil sani dicere potest, qui non animum tantum gerit mendacem sed etiam caput. Elian. Variæ Hist. l. 7 cap 20.

i Alterius crines humero idantur utroque, Femina procedit densissima crinibus empta.

Proque suis alios efficit are suos, Nec pudor est emisit palam. Ouid. de Arte Amandi. lib. 3.

k Clem. Alex. Paddg. lib. 3. c. 3. II. Tertul. de Cultu Fam. cap. 4. 5. 6. Cyprian. De habitu Virgin: lib. Hierom. Epist. Tom. I. Epist. 8. cap. 5. 10. Epist. 7. cap. 5. Epist. 23. Chrysost. hom. 8. in 1. Tim. 2. See Agrippa De vanitate Scient. cap. 7. I. Master Strubs his Anatomy of Abuses, pag 39. 40. I Strabo. Geog. l. 15. Solinus Polyhist. c. 65. Boemus de Mor. Gent. l. 3. cap. 8. m Diodorus Sicul. Biblioth. Hist. l. 5. Sec. 28. n Boemus De Mor. Gent. l. 3. c. 26. Plin. Nat. Hist. l. 15. c. 22. lib. 16. c. 17. Iulii Capitolini Verus. o Mat. 5. 36. Si quis capillos flauos cerussa eleuifet, albi appareant, sed non reuera albi essent. Platonis Lyfis. p Caduca sunt, quacunque fucata sunt: nec fiduciam praebeant possidentibus stabilem, quae possessionis non habent veritatem. Cyprian. Epist. lib. 2. Epist. 2. Donato. q BB. Halls Quo radis: ca: 21. r Galustii Eucomium. s Moria Encemium. pag 50. t Menturis pios ynquentis, Phaebe, capillos, Et tegitur pictis sordida calua comis. Tonforem capiti non est adhibere necessum. Radere te melius spongi. Phaebe potest: Martial. Epig. lib. 6. pag. 38.

fesse Religion. Lastly, the (k) Fathers, doe with one consent auerre, the colouring of our owne Haire with an artificiall dye, (which is now in vse among vs, as well as among the (l) Indians, (m) French, and (n) others heretofore :) to bee vterly Vnlawfull, and Abominable: because it doeth Disapprooue, Correct, and change the Worke of God: because it is but a meere inuention, Worke, and figment of the Denill: because it saoureth of Pride, Lasciuiousnesse, Effeminacy, Vanitie, and Selfe-seeking: and doeth as much as it lies oppose; nay, thwart, and falsifie the very Wordes of Christ: who informeth vs, (o) that wee cannot so much as make one Haire of our head, white, or blacke, with all our false, and artificiall dyes, which will (p) quickly fade and lose their luster, because they are but false and counterfeite. Now those who weare false Haire, or Periwigges, (q) or frizled, and powdred bushes of borrowed Excrements, as if they were ashamed of the head, of Gods making, and proud of the tire-womans: whether it be to follow the fashion, or out of dislike of their owne naturall Haire; or out of pride, lasciuiousnesse, vanitie of minde, affectionate beautie, or the like: or else out of a desire to couer, and conceale their baldnesse, (for which (r) Synesius, (s) Erasmus, and the (t) Poet ierre, and vterly condemne them:) doe offer as great violence, and iniurie to the worke, and Wisdome of God, and to this speech of Christ, as those that Colour, Powder, Paint, or Dye their Haire: therefore they must needs offend God in it: and so by consequence, the wearing of false, and counterfeite Haire, or Loue-lockes, must needs bee euill. But admit that it

were

were Lawfull, either for Men or Women, to weare this borrowed, false, and apposititious Haire, which I can neuer grant: yet for Men to weare it of an excessive length, must needs bee euill: As Men who weare false Haire, or Periwigges, doe commonly affirme, *(u)* and *swear* them to be their owne, (perhaps, vpon this euasion, that they haue paid well for them:) and would haue all men deeme them for their naturall, and natieue Haire; so they ought to weare them of the same proportion, length, and fashion, as if they were their proper Haire, without the reseruatiou of a Locke: because the rules for naturall, must regulate, and square out the length of artificiall Haire. So that a man must neither weare a naturall, nor artificiall, borrowed, or aduentitious Locke, because it is contrary to the Word of God, and Law of Nature: which is my third, but not my meanest argument, against these Loue-lockes.

Fourthly.

That which is an ordinary, and common Badge, or Embleme of Effeminacy, Pride, Vaine-glory, Lasciuiousnesse, Inciuilitie, Licentiousnesse, and Deboistnesse: must needs be Odious, Vnseemely, and Vnlawfull vnto Christians.

But the wearing, and nourishing of these Loue-lockes, is an ordinary, and common Badge, or Embleme of Effeminacy, Pride, Vaine-glory, Lasciuiousnesse, Inciuilitie, Licentiousnesse, and Deboistnesse.

Therefore it must needs be Odious, Vnseemely, and Vnlawfull vnto Christians.

The Maior is irrefragable, because Christians are *(x)* to abstaine from the very appearance, and shadowes: much more from the characters, badges, and fruites of *Euill*. The Minor, I shall backe and fortifie: not onely by the authority of *(y)* Saint Basil, *(z)* Clemens Romanus, *(a)* Saint Hierome, *(b)* Saint Cyprian, *(c)* Clemens Alexandrinus, *(d)* Tertullian, and *(e)* Theophylact: who

u Iurat capillos esse, quos amittit, suos Fabula, numquid paulo, pegerat? Martial. Epig. lib. 4. Ep. 10.

x 1 Thess. 5. 22
y Comas superueciuas curare, vel infallicium est, vel inuisibile: Nam quid ex talibus expectandum aut suscipiendum, nisi ut lasciuia ille ornatus

faminas praterreantes inuitet aut alienis matrimonii insidietur?

Basil. de Legend. lib. Gentil. Oratio.

z Constit. Apostol. 1. c. 4.

a Tom. 1. Ep. 8.

c 10. Ep. 10. c. 4.

e 19. c. 5 Comment in Ezech

4. & in Zoph. 1.

b De ieiun. et Tent. 2. Sermon.

c Padag. 1. 2. c. 10. 13. c. 23. 11

d De Cultu. Fem. cap. 4. 5.

e Enar. in. 1. Cor. 11.

f Dipnosf. 12.
c. 6. 7. 9. 10.
g Fortem vo-
cemus, cuius
horrentes coma
m iduere nar-
do? Hercules
Furcus.
h Dionis. Hal-
licarnas Rom.
Antiqu. l. 7. c. 1
i Effeminati
omnes fucato
coma nitore
gaudent: ac
palam quidam
si qui in lupa-
nari præstant:
quasi hoc max-
ime modo mu-
liebre genus
imitari possint.
Nos vero ado-
lescentem Pa-
thicorum mo-
do muliebria
appetentem,
capillis signifi-
camus. Synec-
sius: Caluitij
Encomium.
k Summo apud
imperitos co-
ma in pretio
est. Ibid.
l Non oportet
solum a vetitis
abstinere, sed
etiam a con-
cessis, quando
fuerit Scanda-
lum. Chrysost.
ia I Cor. II.

taxe and censure such as weare long Haire, for Effeminate, Proud, Vaine-glorious, Lasciuious, Vnchast, Intemperate, Deboist, and Riotous persons; because their very Haire, discover, and proclaim them to bee such: But likewise by the testimonie of *Athenaus*, (f) Who obserueth this as a badge of Effeminacy in the Sybarites, Iapiges, Samians, and Colophonians, that they wore long Haire, and that they suffered their Pages, and Children to weare Lockes, which they tyed up in golden ribbands: by the suffrage of (g) *Seneca the Tragedian*: who auerreteth; that none can stile him a valiant man, whose long staring Haire is bedewed with Spicknar: and by the practise of *Aristodemus the Tyrant*; (h) Who When hee would Effeminate the Cumæans, for feare they should rebell against him: enioyned them to nourish their Haire, and to bind it up in trusses or fillets like Women. Long haire then (much more the nourishing of a Frizled, Poudred, and fantastique Love-locke) must needs be an (i) Embleme, and Ensigne of Effeminacy, Lasciuiousnesse, and Vaine-glory. And doeth not our owne experience testifie as much? What Wise, what Graue, what Religious, or Iudicious man among vs is there; but when hee beholds a man that weares a Locke, will presently repute, and deeme him, either an Effeminate, Lasciuious, or Wanton person: or a Proud, a Singular, Humourous, Fantastique, or Vaine-glorious Spirit: or a Deboist, a Riotous, Licentious, and Prodigall Rusfian; or a (k) vaine, a shallow pated, a giddy-headed, or new-fangled Nouice: euen from this very ground, because he weares a Locke: Most that weare these Lockes, are notoriously knowne to bee such as these: wherefore men vpon the very first view deeme them such; because their lockes describe, discipher. and proclaime them to be such. The Minor therefore must bee granted, and the conclusion too.

Fistly.

That which is Odious, (l) *Scandaious*, Offensiuē, and

of

of ill report among the Best, the Holiest, the Wifest, Grauest, and Ciuiler sort of Men, (m) must needes be Euill, Sinfull, and Vnlawfull vnto Christians: witnesse Rom. 12. 17. 1. Cor. 10. 32, 33. Phil. 2. 15, 19. and chap. 4. 8. which are expresse in point.

But such is the nourishing, and wearing of Loue-lockes, as experience testifieth: for the Best, the Holiest, the Wifest, Grauest, and Ciuiler sort of Men, both young and old: as they condemne it in their practise, in that they weare, and vse no Lockes as others doe, so they reiect, and censure, Loue-lockes in their Iudgements, as Vaine, Effeminate, Odious, Vnciuill, Fantastique, Lasciuious, Vnnaturall, Licentious, Humourous, and vndecent Vanities, which suite not well with Ciuill Men, much lesse with Christians.

Therefore they must needes be Euill, Sinfull, and Vnlawfull vnto Christians.

Sixty.

That which in its very best acceptation, is but a meere Ridiculous, Foolish, Childish, and Fantastique toy, or Vanitie; must needes be Euill, Sinfull, Vnlawfull, and Vnseemely vnto Christians.

But the nourishing, and wearing of Loue-lockes, in its very best acceptation, is but a meere (n) Ridiculous, Foolish, Childish, and Fantastique toy, or Vanitie.

Therefore it must needes be Euill, Sinfull, Vnlawfull, and Vnseemely vnto Christians.

The Maior is without controule; because God himselfe enioynes vs: (o) not to delight in vanitie; (p) not to follow after vaine things, which cannot profit, nor doe vs good in our latter end; (q) not to lift vp our hearts vnto vanitie, for they which doe so, shall neuer ascend into the hill of the Lord. For the trueth of the Minor, I appeale not onely to the voyce, and verdict of all Ciuill, Graue, Religious,

m Interest tua perfectionis & malae res, & malae pariter species denotare. In altero conscientia, in altero fama consuls. Puta tibi non licere (et si alias fortasse liceat) quicquid male fuerit coloratum, Bern. De Considerat. l. 3. c. 4.

n Nihil aliud sunt, quam deliramenta inconsiderata lenitatis: Lacti De Falsa Sapientia c. 29. o Psal. 4. 2. Psal. 119. 37. Prou. 30. 8. p 1 Sam. 12. 11 Isay 55. 2. q Ps. 24. 3. 4

q Firmum est
genus probati-
onis, quod eti-
am ab aduer-
sario sumitur;
vt veritas eti-
am ab ipsis
veritatis ini-
micis probetur.
Tertul. de Tri-
nit lib.

gious, wise, and sober men; who deeme these Loue-lockes, Foolish, and Fantastique toyes, and Vanities; but likewise to the Consciences, and Iudgements of (q) such as weare these Loue-lockes, and are most of all deuoted, & inclined to them: who when they are demanded, why they nourish them; can yeeld no other true, or solid ground or reason for it, but onely this, which is farre worse then none at all: that it is onely the Leuitie, and Vanitie of their mindes: or the Foolish, and Fantastique custome, Humour, and fashion of the Times, and nothing else, that moues them to it. So that these Loue-lockes, euen in the eyes, and Iudgements of such as doe adore them most, are but idle toyes, and foolish vanities: and therefore Christians may, nay, must not vse them.

Seuenthly.

That which is a Badge, a Note, or Ensigne, of Wilfull, and affected singularitie: a violation of the Decent, Laudable, and receiued Fashion, Guise, and Custome of our Countrey: and a kinde of breach of ciuill societie among men: must needes bee Odious, Vnseemely, (r) Vnlawfull, and vnwarrantable.

r See B3. Hall:
Contemplati-
ons, l. i s.
Hann and
Dauids Am-
bassad. r; ac-
cordingly.

But the wearing and nourishing of Loue-lockes, is a Badge, a Note, or Ensigne, of Wilfull, and affected Singularitie: a violation of the Decent, Laudable, and receiued Fashion, Guise, and Custome of our Countrey: and a kinde of breach of ciuill societie among Men.

Therefore it must needes be Odious, Vnseemely, Vnlawfull, and Vnwarrantable.

s Consuetudi-
nes patrie ni-
hil minus, quā
leges obseruan-
da sunt. Stobæ-
us Serm. 39.

The Maior is warranted, not onely by the grounds of State, and Pollicy: which condemne all innouations, and factious Singularity, as well in Habits, Fashions, Manners, and Attires, as in Lawes, and Gouernment: and deeme the (s) ancient Customes, Guises, and Fashions of a Countrey, as observable, and vniolable, as the very fundamentall Lawes, and Statutes of it: but likewise by the rules

rules of Christianitie, and Religion : which condemne all (a) Singularity, Strangenesse, and Contrariety, not onely in (b) Manners, but in (c) Aparell, (d) Haire, and (e) Gestures too; inioyning all Christians : though not (f) to conforme themselves, to the Carnall, Idle, Sinfull, Vaine, Laschivious, Proude, and Wanton Fashions of the World, (g) from which Christ Iesus hath Redeemed them : Yet as much as in them lyes, (h) to live lovingly, and peaceably with all men; endeavouring to keepe the vnitie of the Spirit in the bond of Loue; (i) by confining themselves to the Laudable, Ancient, Decent, Comely, and receiued Fashions, and customes of the State, and Countrey where they live; as farre forth, as they are consonant, and not repugnant to the Law of God, or Nature. The Minor is most cleare and euident, by its owne light : For is not this a Badge, a Note, or Ensigne of Wilfull, Factious, and affected singularity, (and so of Pride, and Selfe-conceit, (k) which are the Nurse, and Mother of it :) for some few particular, or priuate Guiddy, Brainesicke, Humourous, Vaine-glorious, and Fantastique Spirits, to introduce a new-fangled Guise and Fashion, of nourishing and wearing Loue-lockes, without any publike warrant, or allowance; contrary to the Manner, Custome, Vse, and Tonsure of our owne, or other Ciuill, Graue, Religious, Wise, and Prudent Nations : that so they may difference, distinguish, and diuide themselves from others of the common ranke and Cut, * as if they were ashamed of their native Countrey : or as if (l) they were descended from some other Nation, or Governed by some other Customes, Lawes, or Constitutions, then others of their Countrey-men, Fellowes, Kinred, Neighbours, and Companions are? Certainly, if this bee not Affected, Groffe, and Wilfull Singularity, there is no

a 1 Thes. 2. 15.
b 1er. 8. 19.
Leuit. 18. 30.
Deut. 12. 29. 30.
c Zeph. 1. 8.
Isay 3. 18. 20. 22.
d Leuit. 19. 27.
& 21. 5. 2. 5a.
10. 4. 5. 1.
1 Cor. 11. 14.
e Isay 3. 16. 17.
f Rom. 12. 2.
Eph. 2. 2. & 4.
17. 18. 19.
Colos. 2. 20.
21. 22.
1 Pet. 4. 2. 3.
g 1 Pet. 1. 14.
18. Reu. 13. 3. 4.
h Rom. 12. 15.
to 19. & 15. 5.
6. 1 Cor. 1. 10.
Eph. 4. 3. 1aui.
3. 14. to 18.
i 1 Cor. 10. 32.
33. 1 Tim. 2. 2.
Rom. 13. 1. 7. 8.
1 Tim. 2. 12. 13.
to 17. & 3. 8. 16.
Iustin. Martyr.
Apolog. 1. 2. 2.
Tertul. Apolog.
Aduers. Gent.
k Prosper. Aquit.
De vita Contempl. l. 3.
cap. 2. 3. 8.

* Pudet eos Nationis sue, quod non Germani aut Galli sint procreati, ita Patriam capillo transferunt. Tertul. De Cultu. Fam. cap. 4. 1 Cur frater tibi dicor ex Iberis, & Celtis genetis, Tagique civis? An vultu similes videmus esse? Tu flexa nitidus, coma vagaris: Hispanis ego contumax capillis. Martial. Epigram. lib. 10. Epigram. 58.

m *Suetonii
Nero, Sect. 51.
See Doctor
Hackwells A-
pology, l. 4. c.
9 Sect. 1.*

n *Dionoti hi-
storia Gall. l. 5.
p. 424.*

o *2 Sam. 10. 4.
5.*

p *Pars Maxil-
larum tonsa
est tibi, pars
tibi rasa est:
pars vilis est:
vnum quis pu-
et esse caput.
Martial. Epig
l. 8. Ep. 46.
q *Herodotus
lib. 4. Sect. 124.
Alex. ab Alex.
Gen. Dierum.
l. 5. c. 18.**

such thing as Singularitie, or breach of Ciuill societie in the World. This *Marriall*, and *Tertulian* knew: whence, they condemne such for Singular, and Fantastique persons, who varied from the cut and Tonsure of their Countrey, as their authorities in the Margent testifie: (m) *It Was noted as point of Shamelesnesse, and Singularity in Nero, though an Emperour: that hee oftentimes wore his Haire combed backwards into his poll, in an affected, and ouer curious manner, after the Greeke fashion: If this were Effeminacy, and Singularity in a Roman Emperour, much more are Loue-lockes, in our French-English Subiects. I haue read of some (n) Humorous, and Singular persons in France, who came at last to bee stiled Secta Rasorum, or the Sect of Shauelings: because they shaued off one side of their Bearden; (o) as Hanun shaued off one halfe of the Bearden of Dauids messengers in contempt, and scorne: that so they might bee knowne, and differenced from other men: and may not our Loue-locke wearers, (p) Who pole one side of their heads, and let the other grow long, of purpose to discriminate themselves from others; bee stiled a Sect, and Faction as well as they? (q) The Maxyes, are taxed, and noted by Historians, as a Singular, Fantastique, and Auerse kinde of people: for polling the left side of their heads onely, and letting the right side grow long and bushie, contrary to the fashion of all other Nations: and may not our fickle, and vnconstant Englishmen, who pole the right-side of their heads, and let the left grow out into Ruffianly, and Effeminate Loue-lockes, contrary to the Guise, and Fashion of their Countrey, incurre the selfe-same censure? vndoubtedly they may. If a man should seriously propound this question, to any of our Loue-locke Ruffians: what are the proper, true, and genuine grounds, or motiues, that induce and mooue them for to weare these Lockes, contrary to the practise, and custome of their Countrey, and of the Ciuiler, Grauer, and more Religious sort of men? their Hearts, and Consciences,*

Conſciences, could giue no other anſwere, but onely this: that Pride, and Singularitie, are the onely grounds, and cauſes of it: (r) *The reaſon why they loathe that naturall plaine and common cut, which euery man obſerues, and chuſe this new one of their owne; is onely this: becauſe they would bee ſingular, and ſomewhat different from the vulgar Crue: or becauſe they would imitate ſome Frenchified, or outlandiſh Mounſeir, who hath nothing elſe to make him famous, (I ſhould ſay infamous,) but an Effeminate, Ruſſianly, Vgiy, and deformed Locke. And is not this a ſure Badge, and Character, of Singularitie, and Auerſneſſe: is it not a kinde of breach, of ciuill ſocietie; and a violation of the Guiſe, the Faſhion, and Landable, Decent, and approoued cuſtome of our Countrey, (s) from which we ought not for to vary, without ſome grand, or weighty cauſe: (t) to contemne the ciuill Cut, and ancient Tonſure of our Countrey, as if wee were aſhamed of, or diſcontented with it; and to follow this new-fangled, (u) Horred. Strange, Miſhapen, Womanish, and Outlandiſh Guiſe, and Faſhion, which doeth in a manner ſeperate, and diuide vs from the communitie, and body of our proper Nation, as if wee had no harmonie, nor communion with it; or were no limbes, nor members of it? vndoubtedly it is. Wherefore, wee may iuſtly ſay of all our impudent, Ruſſianly, and ſhameleſſe Loue-locke foſterers, (who are Odious, and blame-worthy, euen in this reſpect, (u) that they ſuite not with that whole, of which they doe profeſſe themſelues a part,) as Saint Paul did of the Iewes in a different caſe: (x) that they pleaſe not God, and are contrary to all men: Their very Lockes are Badges of Humourous, (y) Licentious, Pernicious, and wilfull Singularitie: they are breaches of ciuill ſocietie, and infringments of the Tonſure, Guiſe,*

r *Cauſa praeſumptiva mihi videtur huius mali, vita communis faſtidium. Non oportet id facere quod populus. Reſpoſ. dida eſt trita ac vulgari via viuere. Senec. Epist. 122. Ruſticum putatur omne quod vulgare, quod naturale eſt. Hierom. Tom. 1. Epist. 22. c. 13. s Bishop Hall's Contemplations, lib. 15. Haman and Dauid's Ambaſſadors, accordingly. t Horret capillis, vt Marius, aſperis Echynus, aut currens aper. Horace. Epodon. lib. Epod. 5. u Turpis eſt omnis pirs ſuo vniuerſo non congruens. Auguſt. Confell lib. 3. cap. 8*

* 1 Theſſ. 2. 15. y *Nulla prior eſt conſuetudo aut ipſis rebus publicis, aut familiaribus, quam ſi vnusquisque ſemper pro ſua libidine viuat. Dionyſ. Halicar. n. Rom. Antiqu. lib. 5. Sect. 10.*

and Fashions of our Countrey : therefore they must needes be Euill, Sinfull, and Vnlawfull vanities, which we should all renounce.

Eightly.

That which serues for no Necessary, Laudable, Profitable, nor Decent vse at all : that which brings in no Glory at all to God, nor good, or profit vnto Men in any kinde : must needes be Euill, Vaine, and vtterly Vnlawfull vnto Christians; *the end and scope of all whose actions, should be the praise and glory of God, and their owne, or others good.* 1. Cor. 11. 30, 31, 32. 1. Pet. 4. 11.

But the nourishing, or wearing of Loue-lockes, doeth serue (x) *for no Necessary, Laudable, Profitable, nor Decent vse at all*, that can bee thought of. It brings no Glory at all to God, nor no good to those that weare them : they are meere superfluous, vnusefull, and vnnecessary vanities in their very best accepti- on : thereis no good, no vse, nor profit in them, that euer I could heare of.

Therefore it must needes bee Euill, Vaine, and vtterly Vn- lawfull vnto Christians.

Ninthly.

That which is an ordinary occasion, or cause of Sinne, and Euill, both to the Wearers, and Spectators, must needes bee Odious, Sinfull, and Vnlawfull : witnesse Mat. 6. 13. 1. Thes. 5. 22. which are full in point.

But Loue-lockes are an ordinary occasion, or cause of Sinne, and Euill, both to the Wearers, and Specta- tors, of them.

Therefore they must needes be Odious, Sinfull, and Vnlaw- full things.

The Maior needes no confirmation : the Minor, I shall prooue in two particulars. First, that Loue-lockes are an occasion, or ordinary cause of Sinne, and Euill, to the Wearers, and that in these respects. First, in that

*x Quid tibi
nunc molles
prodest coluisse
capillos, Sapeq;
mutatis dispo-
suisse comas ?
Quid suco
splendente co-
mas redimire,
quid illas Ar-
tificis docta
subsecuisse ma-
nu ? Tibullus
Eleg. 1. 1. El. 2.
Quid inuat
arnato proce-
dere vita ca-
pillo ? Ant quid
Oretea crines
perfundere
myrrha ? Teq;
peregrinis ven-
dere muneribus ?
Naturaque decum mer-
cato perdere
cultu ? Pro-
pert. Eleg. 1. 1.
El 2,*

that they cause them to Exalt themselves, and to Triumph, and Glory in them, as if they were a Dignitie, Honour, or Advancement to them: as if they did enhance their Valour, Worth, and Beautie, and make them better then themselves, or others, in their owne retired thoughts: whence, they oft times cause their Hearts to swell with secret Pride, in so much, that they doe priuily Disdaine, Neglect, and Vnderalue all such persons who either want them, or condemne them. Secondly, in that they oft times cause a Prodigall, Vaine, and great expence, sufficient to relieue the wants, and miseries of many poore distressed Christians, who starue for want of succour and reliefe. Much is the cost, and great the disbursements, which many lauish out vpon their Haire, and Loue-lockes. So that wee cannot say as (u) Charil-
lus did; that Haire is the cheapest, and least costly ornament of all others, which made the Lacedemonies for to nourish it, since it is now so costly, and expensiuē vnto diuers: How many hundreds are there now among vs, whose heads are almost as chargeable, and expensiuē to them, as their backs, or bellies? whose Barbarus stipend doeth exceede their Ministers? who bestow more cost vpon their Haire, and Loue-lockes, then their Soules? who spend more Weekly, Quarterly, or Monethly on their hairy excrements, then they bestow Annually, on Christs poore members? how many poore Christians would those stipends, and expenses nourish, which many lauish out so largely on their Lockes, and Haire; that all their Charitie, and Bountie, turnes to excrement; being so smothered, hid, or fast intangled in their costly Haire, and Frizled Loue-lockes, that none but such as marshall, and set out their Lockes, can finde them out? this prodigall expence therefore, which these Lockes, and long Haire cause, doeth prooue them to be a meanes of Sinne, and Euill to those who weare, and nourish them. Thirdly, they are such, in that they cause a great mispence, and

u Plutarch.
Aporhegmat.

x *Concil. Constantinop* 6.
Can. 9. *1^{re}* 96.
 y *1/4y* 3 22.
 23, 24. 2 *King*.
 9. 30. 1 *Tim*.
 2. 9. 10. 1 *Pet*.
 3. 3. 4.
 z *Clem. Alex.*
Pedag lib. 3. c.
 3. 11. *Tertul.*
de Cultu. Fem.
 c. 4. 5. 6. *Cyprian*
de habitu.
Virg. Basil de
Legendis Lib.
Genl. Oratio
Hierom. Tom
1. Ep. 7. c. 5. Ep.
8. c. 5. 10. Ep.
22. c. 12. Ep.
23. Chrysoft.
Hom. 8. in 1.
Tim. 2 Theop
phylast. En tr
rat in 1 Tim. 2
Ambros. Iren.
Tom. 1. p. 3. 3.
Bernard De
Consideratione
1. 4. c. 6.
 a *Agrippa de*
van Scient. c.
 71 *Mr. Stubbs*
his Anatomy
of Abuses, pag
39. to 42. Ar
lorat. Exposit.
 in 1 *Pet. 3. 3. Galatas de moribus, lib.* Sir Thomas Overbury in his Character of a
Fantastique. Calvus Rhod. Antiqu. Lect 1. 15. c. 8. b *Seneca de Breuitate vita, cap.*
12. Stobaeus Serm. 6. Sed tibi nec ferro placeat torquere capillo. Forma viri neglecta
deceat. Ouid, de Arte Amandi. lib. 1.

losse of Rich and precious Time. Many are those Peerelesse, Precious, Rich, and Morning howers, which diuers spend from day, to day, in Ordering, Dressing, Combing, Poudring, Platting, (nay, Curling, and Crisping) of their Haire, and Loue-lockes; (x) Which a whole generall Councell: Which (y) Scriptures, (z) Fathers, (a) Moderne Christians, yea, (b) Pagans haue condemned; as a Badge, and cleare Prognosticke of a Meritricious, Proud, Vaine-glorious, False, and sinfull Heart: as an Allectiue, Baite, and Prologue, or Baud, and Pander to Uncleanesse; and as an Effeminate, Unnaturall, Vaine, Lasciuious, Fantastique, Proud, Unchristian, Heathenish, and Gracelesse, practise. Much is the time, that many spend betweene the Combe and the Glasse, in Viewing, Ordering, Platting, Frouncing, Poudring, and curling of these goodly Eare-iewels, or else in dallying, and playing with them. Many there are, (I may be bold to speake it,) who spend more time, more thoughts, and paines vpon their Haire, and Loue-lockes, weeke, by weeke, then vpon God himselfe, their Soules, or Christian dueties: as if they were borne for no other purpose, but to manure, and Adore their Excrements, whiles their Soules lies rotting and vterly neglected, in the very forded ragges, and dregges of Sinne: so that they are an occasion of much ill vnto them, euen in this respect. Fourthly, they are so; in that they commonly incroach so farre vpon their disordred affections, that they ouer-affect, and dote so much vpon them at the last; as not to part with them vpon any tearmes; but to bid battell, and defiance vnto all, who shall dislike, or speake against them, or offer any violence, or abuse vnto them: whence it some times comes to passe, that these vnlovely iewels, are made the ground and cause, of many

Fatall, Tragickall, and bloody Duels, Quarrels, and euent, as some late experiments can abundantly testifie. May I not truly say of many, that they are so inamored, and besotted with their Lockes, that they would hazard, and ingage their liues in their quarrell, and defence? that like (c) the Chinians, or Indian Iaponites, they deeme it an insufferable contumely, and capitall offence, for any to touch them, or disorder them, much more to speake against them, or to cut them off, which is almost as much as present death; and that they would rather part with their liues, then Lockes? It is (d) storied of one Clotilde, a Queene of France, that shee chose rather to haue the heads of her young Sonnes cut off, then to suffer them to be sold, or shaven, which would haue bene an indignity, and dishonour to them: and are there not many now among vs, so farre inamored with their Effeminate, and vnseemely Loue-lockes, that they would rather lose their heads, then them? Vndoubtedly there are: so farre doe vanities infatuate, and possesse mens hearts, when once they suffer their affections to runne out vpon them. Fifthly, they are so to them, in that they are the cause of much Effeminacy, Dalliance, Wantonneffe, Lasciuiousnesse, and Vncleannesse in them: Whence, Saint Hierome doeth (e) oft times admonish Women, to auoid, and quite decline, comatos, calamistratosque iuuenes, such youngsters as wore either long, or frizled Haire: virosque quibus Feminei contra Apostolum crines: and men of long, and womanish Haire, contrary to the Apostles prescript: as being Lustfull, and Lasciuious persons: Hence was it, that (f) Painters, and (g) Poets, when as they would Delineate, Portraiture, Discepher, or set out an Unchast, Lasciuious, Amorous, or Incontinent person of the Masculine sex, did alwayes paint, describe, and set him out with long, Effeminate, Womanish, Amorous, Curled, or Embroidered Haire: to signifie, that

< Maffau Hist
Ind. l. 11. p. 556.
557.
Gotardus Hist.
India. Orient.
cap. 54.
d French Hi.
story. p. 7.
c Tom. 1. Epist.
8 cap. 10. c. 4.
Epist. 12. c. 5.
Epist. 22. c. 13.
Epist. 47. c. 3.
Sed vitare vi-
ros cultum
formamque
professos. Qu-
que suas po-
nunt in stati-
one comas. O-
uid. de Arte
Amandi. l. 3.
f Synesius, Cat-
uitis Enco-
mium.
g See Tibullus
Eleg. l. 1. Eleg.
4. & 8. Pro-
perius Eleg.
lib. 1. Eleg. 2.
Petronius pag.
87. Synesius,
Calistii Enco-
mium. Stoba-
us Ser 6. Clem.
Alex. Padag.

lib. 2. c. 10. lib. 3. c. 2. 3. 11. Clem. Romanus Constitut. Apost. lib. 1. cap. 4. Amand. l. 1. 2. 3.

(h) long,

h *A Coma seu dissus A lute ri sunt. Homer enim mel- larum decepto rem coma ni- tidioris aman- tem facit: qua- si ad mulierum corruptelam coma exorn i- retur: et adul- ter is ipse a- dultorumq; omni um facile princeps, in quem probro- sum illud con- uicium iacta- retur. Sine- sius Caluitii Encomium.*
i Numb 33.52
Iſay. 2. 18.

k *Concil. Con- ſtantinop. 6. in Trullo Can. 100. Synodus Auguſtiniſis An. 1548. c. 28.*
l *Scyueſius ib. Hanc de- et in- flato laxè ia- cuiſſe capillo. Quid de Arte Amand. lib. 3.*

m *Nullus comatus, qui non etiam eſt impudicus. Syneciſus Caluitij Encomium. Ca- lius Rhod. Antiqu. Leſſ. l. 15. c. 8. n Mat. 18. 6. 7. 8. Rom. 14. 13. to 23. 1 Cor. 3. 7. to 14. & 10. 32 2 Cor. 6. 3. See Caluin. Inſtit. l. 3. cap. 9. Sect. 11 12. 13. o Inter cau- ſas malorum noſtrorum eſt, quod vivimus ad exempla: nec ratione componimur, ſed conſuetudine abducimur. Seneca Epist. 12; p *Duciles imitandis turpibus ac prauis omnes ſumus Iuvenal. Satyr. 14. In hoc ruentis in deteriora ſeculi curſum, plures erant qui tribuni vitium imitentur, quam qui militis virtutem. Quintilian. Delamatio. 3.**

(h) long or amorous Haire, either in Men or Women, is oft times an incendiary, a prouocation, occasion, or cause of Lust, Effeminacy, Lasciuiousnesse, and Unclean- nesse in them: whence, your Curtezans, and amorous Pi- Etures, (which the (i) Scriptures, and (k) two Counsels doe vitterly condemne, though they are now so much in vse a- mong vs,) are alwayes portraited with (l) Haire hang- ing loose about their Eares, of purpose to prouoke, and stirre vp Lust. Long Haire, and Loue-lockes then (as like- wise Frizled, Poudred, and ouer-curious Haire,) being oft times an incendiary, and cause of Lust, Lasciuiousnesse, Wantonnesse, Effeminacy, and Vncleanenesse, both in the (m) Owners, and Spectators of them, must needes be Euill, and Vnlawfull, euen in this respect. Sixtly, they cannot but bee so; in that they giue offence, distast, and scandall vnto others, to whom they are a griefe, and eye- fore: now this (n) giuing of iust offence, and scandall vnto others, is a Sinne: Therefore these Loue-lockes, are an ordinary occasion of Sinne, or cause of Euill, euen to those that weare them.

Secondly, they are such to the spectators, & beholders of them; and that in these respects. First, in giuing an ill example to those of the more Effeminate, Fantastique, Singular, Licentious, and Vaine-glorious ranke; who are (o) oft times induced by their ill president, and example, (p) to imitate, and second them in this Effeminate, Lasci- uous, Fantastique, Singular, Licentious, Russiantly, Unnat- rall, and Vaine-glorious guise. Hence it is, that most men haue no other Apologie, Plea, nor Iustification for the

nourish-

nourishing and wearing of their Lockes, but onely this: that it is (q) now the use and practise of the times: or that such, and such men weare them, and we are but their Echoes, Shadowes, Apes, or counterpanes; and trace but their footsteps: if they would but abandon them, then wee would too, who desire to conforme our selues to their cut, and fashion: Secondly, they are such, in that they animate, and confirme others, (especially, those of the Female sex,) in their Lasciuious, Effeminate, Singular, Antique, Vnchristian, and Vaine-glorious Guises, Fashions, and Attires: when (r) women shall see men so Effeminate, Singular, Humourous, and Fantastique, as to Crisp, to Nourish, Poulder, and adorne their Haire, or nourish *Loue-lockes*: they presently conclude, that they may take more libertie, and freedom to themselves, in these, and such-like Antique, or Apish practises, Fashions, Guises, and Attires, then men may doe: whence, they turne themselves into more shapes, and formes, then (s) Proteus did: and into more varietie, & change of Coloures, Dressings, and Attires, * then the Polipus bath skinneth, or colours: and into so many Monsters, and wonderments of the World, being constant in nothing, but Inconstant, Vaine, Lasciuious, Gracelesse, Whorish, and Vugodiy, Trappings, Cultures, Fashions, and Attires: (t) which all Gracions, Modest, Graue, Religious, Chast, and godly Christians should abhorre, as the liveries of Satan, and badges of the world. Thirdly, they are such to others; in that they administer occasion to them, to Taxe, and Censure such as weare, and nourish them, for Proud, Effeminate, Fantastique, Singular, Humourous, Vaine-glorious, Licentious, Disolute, and Lasciuious persons: because the most that weare them are such; and so to haue perhaps,

q *Qualis sunt publica Cuiusmodi studia, talis etiam est priuatorum vita. Quae enim unusquisque solus, aut pudore proprio, aut ab alio impeditus facere veretur: ea si mire publico recipiantur, ab eo in sua voluntate aliorum exemplo, & consuetudine confirmato, facilius & audacius patrantur. Dionys. H. Sicarnas. Rom. Antiqu. lib. 5. Sect. 10. r Sed vitare virbs cultum formamque professos: Quis suas ponunt in ratione cornas. Famina quid faciet, cum vir sit leuior ipsa. Ouid de Arte Amandi. lib. 3. Nec tamen indignum sit, si*
De Medicamine faciet. s See Herodotus Euterpe Sect. 57. Ouid. Metamorph lib. 4. & Natalis Comes. * See Plinius Nat. Histor. 9. c. 29. t Isay. 3. 16. to 25. Zoph. 1. 8. Prou. 7. 10. 16. 17. 2 Kings 9. 30. 1 Tim. 2. 9. 10. Rom. 12. 2. 1 Pet. 3. 4. 9.

uobis cura placendi, Cum comptos habeant secula nostra viros. Idem. De Medicamine faciet. s See Herodotus Euterpe Sect. 57. Ouid. Metamorph lib. 4. & Natalis Comes. * See Plinius Nat. Histor. 9. c. 29. t Isay. 3. 16. to 25. Zoph. 1. 8. Prou. 7. 10. 16. 17. 2 Kings 9. 30. 1 Tim. 2. 9. 10. Rom. 12. 2. 1 Pet. 3. 4. 9.

Mat. 7. 1.

Iohn 7. 24.

Rom. 14. 13.

1st Cor. 4. 5.

2nd Pct. 2. 7.

*y Mollities
paucorum la-
bes est pluri-
morum. Salu.
de Guber. Dei
l. 7. p. 265.*

*2 Ignosce mi-
hi, non facile
adducor licitū
consentire,
quod tot illicitis
parturis.*

Bern. De Con-
sid. lib. 3 c. 4.

an vncharitable opinion of them, and to passe an hard, a rash, and heady censure on them, euen *(n)* against the rules of Charitie, and Christianitie: which enioyne vs to hope, and iudge the best of all men, vnlesse their liues extort the contrary. Fourthly, they are such to others, in that they *(x)* offend, and grieue, yea, and oft distemper the Soules, of many deuout, Religious, Gracious, Graue, and ciuill Christians, yea, and of many Sober, Ciuill, Graue, and moderate Carnall men: who vtterly condemne, and disapprooue them in their iudgements, as well as in their praefise. Fifthly, they are such to others, in that they bring a scandall, and imputation, not onely on Religion it selfe, which suites not with such Idle, and Fantastique vanities, or Lasciuious guises: but euen vpon our *(y)* whole Nation: which is oft times taxed of Lasciuiousnesse, Effeminacy, Leuitie, Vanitie, Inconstancy, Guidinesse, Licentiousnesse, Deboistnesse, and the like, by reason of the Vanitie, Ficklenesse, Effeminacy, Wantonnesse, and Licentiousnesse of some few. Since therefore Loue-lockes are an *(z)* occasion, and cause of Euill, both to the Owners, and Spectators of them in all these respects, they cannot but be Odious, Euill, Unseemely, and Vnlawfull vnto Christians.

Lastly.

That whose maine, whose chiefe, and vtmost end is Euill, Sinfull, Vaine, and Odious: must needs bee Euill, Odious, Unseemely, and vtterly Vnlawfull vnto Christians.

But the maine, the chiefe, and vtmost end of nourishing, and wearing Loue-lockes, is Euill, Sinfull, Vaine, and Odious.

Therefore it must needs bee Euill, Odious, Unseemely, and vtterly Vnlawfull vnto Christians.

The Maior being cleare, and euident by its owne light, because euery Natural, *(a)* Morrell, or Spiritual action is denominated from its end, or object: I shall endeavour

3 Case Ethico.
cum. l. 3 c. 1.

deauour to euidence, and make good the Minor, by examining, and scanning all those seuerall, Genuine, True, and proper ends, for which men weare, or nourish Loue-lockes; which are one of these: The first end and ground, for which men weare and nourish them, is either an (b) *Imitation of*, or a conformitie to the Vaine, the Wanton, Immodest, and Lasciuious, Guises, and Fashions of the times; or of some *Licentious*. *Ruffianly, Lasciuious, Fantastique, Humorous, Effeminate, Proud, Vnconstant, Vaine glorious, or Outlandish persons*, whose Fashions, and Tonsure wee admire. Now this very end must needes be Euill; since God himselfe Commands vs, (c) *not to confirme our selues to the Guise, and Fashion of the World, according to the former Lusts in our ignorance*: (d) *not to subiect our selues to the Rudiments, Lusts, and Ordinances of Carnall, or Worldly men*: (e) *not to walke in the Gentiles doe, in the vanitie of our mindes, according to the course, and fashion of the World*: (f) *not to liue the rest of our time to the Lusts of men, but to the will of God*: (g) *not to be the Seruants, Apes, or followers of Men*: (h) *but to be the followers, and imitators of God, and Christ, as dere Children*: (i) *who haue Redeemed vs from off the Earth, and from among the Children of Men*: yea, (k) *and from our vaine conuersation, receiued by tradition from our Fathers*: (much more from those vpstart, and new found vanities, to which wee are now embondaged:) to this onely end and purpose: (l) *that we should walke as Christ walked, liue as he liued: liuing no longer to our selues, or to our owne Deceitfull, Vaine, and Sinfull lusts, and Pleasures, but vnto Christ alone*: (m) *Christ Iesus is our onely patterne, and example, and by him wee are to regulate, and square our lines, and actions*. Now Christ himselfe, (or any of his:) did neuer teach vs for to nourish Loue-lockes: they neuer left vs, either Patterne, Precept, Warrant, or Example, of these Lasciuious, and Fantastique vanities: they are but Moderne, and new-inuented

b *Nihil est facilius quam amicum imitari alicuius, aut statum, aut motum.* Cicero De Oratore lib. 2.

c Rom. 12. 2.

1 Pet. 1. 14.

d Col. 2. 20. 21

e Eph. 2. 2.

&c 4. 18. Rom.

13. 13. 14.

f 1 Pet. 4. 3.

g Matth. 6. 8.

1 Cor. 7. 23.

h Ephes. 5. 1.

i 1 Cor. 6. 19.

20.

Reu. 13. 3. 4.

k 1 Pet. 18.

l Iohn 2. 6.

Rom. 14. 8.

2 Cor. 5. 15.

1 Thess. 5. 10.

m 1 Pet. 2. 21.

1 Iohn 2. 6.

u Mat. 7. 1.

Iohn 7. 24.

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a *Casus Ethico-
cum. l. 3. c. 1.*

deanour to evidence, and make good the Minor, by examining, and scanning all those severall, Genuine, True, and proper ends, for which men weare, or nourish Loue-lockes; which are one of these: The first end and ground, for which men weare and nourish them, is either an (b) *Imitation of*, or a conformitie to the Vaine, the Wanton, Immodest, and Lasciuious, Guises, and Fashions of the times; or of some *Licentious, Ruffianly, Lasciuious, Fantastique, Humorous, Effeminate, Proud, Vnconstant, Vaine glorious, or Outlandish persons*, whose Fashions, and Tonsure wee admire. Now this very end must needes be Euill; since God himselte Commands vs, (c) *not to confirme our selues to the Guise, and Fashion of the World, according to the former Lusts in our ignorance*: (d) *not to subiect our selues to the Rudiments, Lusts, and Ordinances of Carnall, or Worldly men*: (e) *not to walke in the Gentiles doe, in the vanitie of our mindes, according to the course, and fashion of the World*: (f) *not to liue the rest of our time to the Lusts of men, but to the will of God*: (g) *not to be the Seruants, Apes, or followers of Men*: (h) *but to be the followers, and imitators of God, and Christ, as duere Children*: (i) *who haue Redeemed vs from off the Earth, and from among the Children of Men*: yea, (k) *and from our vaine conuersation, receiued by tradition from our Fathers*: (much more from those vpstart, and new found vanities, to which wee are now embondaged:) to this onely end and purpose: (l) *that we should walke as Christ walked, liue as he liued: liuing no longer to our selues, or to our owne Deceitfull, Vaine, and Sinfull lusts, and Pleasures, but vnto Christ alone*: (m) *Christ Iesus is our onely patterne, and example, and by him wee are to regulate, and square our lines, and actions*. Now Christ himselte, (or any of his:) did neuer teach vs for to nourish Loue-lockes: they neuer left vs, either Patterne, Precept, Warrant, or Example, of these Lasciuious, and Fantastique vanities: they are but Moderne, and new-inuen-

b *Nihil est scilicet quam admittum imitari alicuius, aut statum, aut motum.* Cicero De Oratore lib. 2.

c Rom. 12. 2.

1 Pet. 1. 14.

d Col. 3. 20, 21

e Eph. 2. 2.

&c 4. 18. Rom.

13. 14.

f 1 Pet. 4. 2.

g Matth. 6. 8.

1 Cor. 7. 23.

h Ephes. 5. 1.

i 1 Cor. 6. 19.

20.

Reu. 13. 3. 4.

k 1 Pet. 18.

l Iohn 2. 6.

Rom. 14. 8.

2 Cor. 5. 15.

1 Theff. 5. 10.

m 1 Pet. 2. 21.

1 Iohn 2. 6.

n *Spiritualis*
homo omne o-
pus suum trina
quadam consi-
deratione pra-
ueniet. Primū
quidem an li-
ceat: deinde an
deceat; prout
de an expedi-
at. Bern, de Con-
siderat. l. 3. c. 4.
 o *Non quod in*
seculo sumus a
Deo excludimus
sed si quid de
seculi sceleribus
Et criminibus
altigerimus, Tertul de
Spectac Lib.
 p *Honestissimum*
est, maiorum
vestigia
sequi, recte si
praeferant.
 Plin, *Epist. l. 5.*
 Epist. 8.
 q *Non imi-*
tandi nobis illi
sunt, qui sub
Christiano no-
mine Gentilem
vitam agunt,
et aliud pro-
fessione, aliud
conuersatione
testantur
 Hirom, *T. 3. m.*
 1. *Epist. 11. c. 2.*

ted Toyes, and Vanities, with which the Church, and Saints of God, in former ages were not at all acquainted. Why then shall wee who dare professe our selues to bee the Seruants, Followers, Children, and Sonnes of Christ, & of his Church; addict our selues to these vaine, Lasciuious, Licentious, Effeminate, and Vnchristian guises of the world? What haue Christians to doe, or intermedle, with the Fantastique, Immodest, (n) *Un-* seemely, and Vngodly Fashions, Pompes, (o) or *Couleurs of the World*, which they haue vtterly renounced in their Baptisme? What Warrant, or Example, haue they in the Scripture, to Adore, Admire, or take vp, these Ruffianly, Vaine, and Foolish Trappings, Lockes, and Guises, which few, but the very scumme of men Applaud, and Magnifie? Alas, whose steps, what patterns, doe we follow in these new-fangled vanities? Doe we imitate, and follow Christ: or such (p) *Pious, and Religious Ancestors, which walke, as Iesum walked?* Are they Religious, Humble, Chast, Discreet, or Holy men, who set and bend themselves to serue the Lord, in sinceritie, and truth of Heart? If so, then shew me when, and where Christ Iesus, or any such as these, did euer nourish or approue of Loue-lockes, and then you may safely weare them. But if the persons wee imitate, are onely Idle, Vaing, Effeminate, Lasciuious, Deboist, Vaine-glorious, Proud, Fantastique, Singular Ruffianly, or Vngodly wretches, who haue no power, nor truth of Grace within them: who make their will, and fancie, the onely rule by which they walke: (as I feare me, they will prooue all such at last.) If they are such as make no care, nor Conscience, of following Christ, or such are not likely to beare vs company in Heauen: let vs vtterly renounce their Guise, and Fashion, and withdraw our feete from all their wayes: because the echoing, and (q) *imitation of such* (which is the principall, and primary end of wearing Loue-lockes,) is merce-

ly *Sinfull, Unlawfull, and Unseemely, unto Christians.*

The second end, or ground, why many weare, and nourish Love-lockes, is a Proud, a Singular, Fantastique, and Vaine-glorious Humour: or a Desire, that others should take notice of them, for Ruffians, Rorers, Fantastiques, Humourists, Fashion-mongers, or for Effeminate, Lascivious, Voluptuous, Singular, or Vaine-glorious persons, or men of Vitious, Riotous, and Licentious lives. Many there are, who nourish them of purpose to proclaim, and blaze abroad their Vanitie, Rudenesse, and Deboistnesse, to the World: that to (q) they may be admired among (r) the light and vulger sort, or censured by those of the more Religious, Wise, and Grauer ranke, as Dissolute, Ruffianly Licentious, Rude, Vaine-glorious, and Fantastique persons, since they haue nothing else to make them noted, or known to the World. Now this very end, (which many of our Love-locke owners doe intend,) must needs be odious, and abominable; because it is (s) a gloriing, and triumphing in those sinnes, and vices, which (t) should bee their sorrow, griefe, and shame: because it is a publishing, and proclaiming of their sinne, with impudence, and shamelesse, as Sodome did: which is the very highest pitch, and straine of all iniquitie (u) and will bring certaine ruine, and Damnation to them at the last. The third cause, or end, why many weare, or nourish Love-lockes, is an ouer greedy desire of satisfying the Leuitie, Vanitie, and Ficklenesse, of their various, and vnsstable Lusts, and mindes, which hurry, and post them on to euery new-fangled, Fantastique, or Vaine-glorious guise, Now this being the ground, the cause, and end, why most men nourish Love-lockes, must needs bee Evil. * *Bruitish, and Unseemely, because it sanours of Lawlesse, and vnruly Wildnesse, which pappers the Vaine, and Sinfull humours, Lusts, and dispositions of our carnall Hearts, which*

pro ratione, sed pro libidine agere, nec iudicio uti, sed appetitu. Bern de Confid. l. 3 c. 4.

q *Gaudet laudari in superbia comis.* Proport. Eleg. l. 2. El. 1.

r *Qui quidem solutus est in turba notabile est.* Sen. contr. Proem.

Parua leues captiui, animos. Ouid. de Arte Amandi, lib 1.

s *Elay.* 3. 9.

t *Ier.* 8. 12.

Phil 3. 19.

u *Ezra.* 9. 6.

105. 42. 6

Ezech. 21. 43.

Luke. 8. 13.

u *Ier.* 8. 12. 13.

105. 3. 9. 10.

q *Quid tam bestiale, ac*

quomodo non

indecentis rili

voluntate pro

lege vii, 3.

quis non est

ad quem ap-

pellitur voluntas

vii, negligere

rationem? Non

minus dejecti

quam clari a-

nimi est, ve-

luti rationis

experiem, non

confid. l. 3 c. 4.

x Rom. 8. 13.
13. & 13. 14.
Col. 3. 5.

y See Argu-
ment. 4.

z Prou 2. 18.
19. & 22. 14.
23. 27.
a *Pudicitia
Christiana sa-
tis non est esse,
verum & vi-
deri* Tertul de
Cultu, Fam.
cap. 4.
*Inter Christia-
num & Gen-
tilem, non fides
tantum debet,
sed & vita di-
stinguere: &
diuersam reli-
gionem per di-
uersa opera
monstrari.*
Heron. Tom.
1. Epist. 14. c. 2.

should bee (x) *Mortified, Curbed, and Restrained*. The fourth end, or ground, for which men softer Loue-lockes is the commemoration of some Mistresse, Whore, or Sweet-heart, (as they stile them,) as being a Character, or sure Testimony, of their deuoted seruice, and true affection to them: whence they were denominated, and stiled, *Loue lockes*; because they are but Emblemes, and significations of mens Loue, to such Female, Amorous, and Lasciuious creatures, for whose sakes they did re-ferue, and cherish them at the first: Now this being the originall, chiefe, and proper, end, of wearing Loue-lockes; it makes them Odious, Sinfull, and Abomina-ble; because this end, and ground is such, For (y) *who will not censure and condemn all such*, for Vaine, Effemi-nate, Lasciuious, Amorous, Vnchast, or Sensuall persons; who dare to weare, and nourish Loue-lockes, against the Lawes of God, and Nature: and the Modest, Decent, Graue, and ciuill Tonsure, Cut, and Custome of their Countrey; of purpose for to please, or Humour, a Vaine, Fantastique, Light, or Whorish Mistresse, Dame, or Sweete-heart? or to bequeath them at the last to some Impudent, Shamelesse, or Vaine-glorious Harlot, (the (z) *onely Gulfe to swallow, and deuoure Soules without Re-emption*:) to weare them like some Goodly, Rich, or Pretious Iewels in their Eares, as an open Herauld, Badge, or Testimonie, to proclaime those Reciprocall, Amourous, Vnchast, and Lustfull affections, which they beare one to another, to their disgrace, and shame? Doeth this beecome a Christian, or a Childe of God? are these things tolerable in Carnall, Graue, or Ciuill; much more in honest, Chast, or Gracious persons, (a) *whose very Culture, Haire, and Tonsure, should manifest, and Proclaime their Chastitie vnto the view of others*? Were there euer such patternes, or presidents as these, to be found in any age, in Chast, or Modest men? in any of Gods Saints, or Children? or in the Church of God? Cer-

Certainely, I neuer heard, nor read as yet of any such, And I dare say, no man else. Wherefore, let those who nourish Loue-lockes for this end, (as many doe,) and yet dare assume the name, or face of Christians to themselves, (b) *euē blush, and hide their heads for shame*, nay, vexē, afflict, and grieue their Hearts, and Soules, at the very remembrance, and thoughts of this, and all those other Vaine, Lasciuious, Odious, Scandalous, Sinfull, and vnchristian ends, for which they weare, and cherish Loue-lockes; which conuince the very use, and wearing of them to be euill.

If any now object (as many doe) in the defence, and iustification of these Vnlovely, Vaine, and foolish Haire-jewels. That they are an (c) *Ornament, Honour, Beautie, Grace and Credit to them*; and hence onely is it, that they nourish them, without any other by-respect.

I answer, that they are so farre from being any Ornament, Beautie, Grace or Credit to such as owne them, that they are the very Brands, and Badges of their Infamie, and shame: and that by the vnerring verdict, both of God and Nature, who expressly informe vs: (d) *that if a man haue long Haire*, it is so farre from being a Grace, or Ornament, *that it is a shame vnto him*: (e) *with which the Fathers*, and (f) *others doe concur*. Who dares then bee so impudently bold, or shamelesly wicked, as to estimate, or repute that for an Ornament, Grace, or glory: which God and Nature, together with the Fathers, and all Godly, Graue, and Holy men, repute, and stile a shame? Loue-lockes, and long Haire, beyond the Sober Ciuill, Moderate, and decent length, of the more Religious, Graue, and Sober sort of men, are a very infamie, and shame to men; if Fathers, Christians, God, or Nature, may bee credited: therefore, they are not, they cannot, bee an Ornament, Beautie, Grace, or Credit to them; at least in the eyes of God, and Holy men, (to whom they should endeavour to approue themselves:)

Omne malum aut timore, aut pudore, mensura perfudit. Tertul. Apolog. aduers Gent. c. Quod solum ferma decus off cecidere capilli, 17 c. Petronius, pag. 88. Turpis sine frondibus arbor, et sine crine caput. Ouid de Arte Aman di. l. 3. See Apuleius Metamorph. l. 2. p. 102. 103. d 1 Cor. 11. 14 c. Coma Fami. na decus, viro dedecus: Panlinus Epist 4. ad Senecam. Synesius Caluissii Encomium. Ambrose. Primasius. Theodores, & Theophylas. Comment in 1 Cor. 11. 14. See Argument 4. f. Stobaeus De Intemperantia Serm. 6. Arhaneus Dignos l. 12. c. 5. 7. 9. 10.

selues: what euer they, or other Vaine, or Gracelesse persons doe pretend. But if men should slight this Graue, & weighty Testimonie, both of Fathers, God, and nature, as a meere vntueth. I would demand this question of any Russian, or Vaine-glorious Gallant, who vaunts, and triumphes, in the length, & largenesse of his Locke, and thinkes himselfe much Honored, Beautified, and Adorned by it: Whether that which euery Page, or Foote-boy, euery Groom, or Coach-driuer, euery loytering Rogue, or Cheating Rooke: euery Ragged, and Raggamuffin Souldier: euery Nasty, or stronge-sented French-man: euery Runnagado, Light-footed, or False-handed Irish-boy: or euery Sorded, Base, Deboist, and Rascall person weares; that which euery Scullion, Peasant, Cobler, Tinker; nay, euery Rogue, and Begger, which, pass from Goale, to Goale, or Dore, to Dore: that which euery Man or Woman in the World, may haue as well as hee: can be any extraordinary Honour, Credit, Ornament, or Beautie to him? Certainly, that which euery ordinary, Base, & Infamous Varlet weares: that (g) which euery Man or Woman, is capable of, as well as any man: can bee no Ornament, Beautie, Grace, or Credit vnto any. Hence was it, (h) that Clodion the hairy, King of France, desiring to be Respected, Honored, and Renowned for his long Haire; enacted a Law: that none but Kings, and their Children, with the Princes of the Blood, should weare long Haire, in token of command: which Law was long obserued in France. Else, his long Haire had beene no speciall Ornament, nor Grace vnto him, if euery one might haue worn it. Now there is not the basest Peasent, Rogue, or Varlet in the World, but may weare as Long, as Great, as Faire, and Rich a Loue-locke, as the greatest Gallant, or the proudest Russian: yea, wee see that Foote-boys; Lacquies, Coach-men, Seruing-men, (yea, Rogues that ride to Tyburne, and the very froth, and scumme of Men,) haue taken vp this Roguish guise,

g *Vt etiam
pratiſi dege-
nerant, quoru
autem diſſiſ
poſſeſſu eorum
gratia perſun-
di.* Ambro.

De Elia & Ie-
iun. c. 9
h French Hi-
ſtory, p. 7. See
Caſus Rhodig.
Antiqu. Leſt.
lib. 15. c. 8.

guise, and Fashion, and haue it most in vse, and admiration; and can these Lockes then be any ornament, Grace, or Credit, vnto men of Place, of Birth, and Worth; since such base, and infamous persons weare, and take them vp in vse? and since there is none so meane, so base, or poore, but may as well, and freely nourish, and referue a Loue-locke, as the very best, and proudest Gallant? Certainly, if Loue-lockes, and long Haire, were such rich, and pretious ornaments, or Beautifull Jewels, as our Sect of Loue-lock-wearers deeme them: then euery Woman in the World, (vnlesse it bee such Audacious, Impudent, Shamelesse, and Mannish Viragoes, who (a) clip, and cut their Haire, against the Lawes of God, and Nature:) then all those Barbarians, and Heathen Nations, who nourish all their Haire, and neuer cut it till their deaths: yea, euery (b) long tailed Horse, the Haire of whose mane, and taile, are of a far longer and larger size, then the greatest Ruffians Loue-locke: should bee farre more Honourable, Generous and comely, then the most ouer-growne, Hayrie, or deboytest Ruffian, who is most proud and hauty of his Loue-locke: because they transcend him in the length of Haire. Since therefore Loue-lockes, and long Haire are common vnto beasts, as well as men, since euery Man, or VWoman may weare them if they please, as well as any: and since they are so rife and frequent among the baser, looser, and deboister sort of men: I may infallibly conclude; that they add no ornament, beauty, credit, grace, or luster vnto any, but deformitie, shame, and dis-respect, especially among the better, and religious ranke of Christians: which should cause all men of worth and credit, for euer to discard them. Secondly, if men will weare their Haire for Ornament, and Comlinesse sake, let them nourish it of a moderate, Ordinary, Ciuill, Graue, and decent length, which is the most (c) beautifull, and comely weare of all others. It (d) was a meere mistake, and error

a 1 Cor. II. 5. 6. 15.

b Quid capillum ingens diligentia comis? Cum illum vel effuderis more Parthorum, vel Germanorum nodo vinxeris, vel vt Scythia solent, sparseris: in quolibet equo densior instabitur iuba, horrebit in Leonum ceruica formosior. Seneca Epist. 124
c Tu iuuenile decus serua: nec pulchrior ille, in longa fuerit quam breuiore coma. Martial. Epig. l. 9. Epig. 14.
d See Synesim Calutis Encomium, accordingly.

c Plutarch.
Lisander. &
Lacon Inſtit.
Ariſt Rhet.
l. 1 c 9.
Zenophon. La-
cedam. Reſpub:
Boetius de
Mor. Gent.
l. 3. c. 13.

f Diſcant a te
Coepiſcopi tui
comatulos pue-
ros & compies
adoſcentes
ſecum non ha-
bere. Bern. de
Conſid. l. 3 c. 6.
g Crinium co-
pia vires mi-
nuir, & quaſi
e corpore exu-
git. Philip. Lo-
uicerus Tur-
cic. hiſt. lib. 2.
cap 3.
h Syneſius
Caluſtius Enco-
mium. Alex.
ab Alex. Gen:
Dier. l. 5. c. 18.
Plutarch. The-
ſius. Polidor.
Virg. De In-
uent. rerum. l.
5. c. 11.

in Lycurgus, who (e) taught the Lacedemonian young men to nourish their Haire at the full length, becauſe if they were Beautifull, it would make them more Amiable and comely: if Deformed, more Terrible to their Enemies; For that certainly, muſt be moſt Beautifull, and Comely, that is moſt ſuitable to Nature, to the condition of our Sex, the cuſtome of our Countrey: and which doeth moſt Adorne, Commend, and Beautifie vs in the eyes of God, and of the Beſt, the Wiſeſt, and Greateſt part of Men: Now ſhort Haire, or Haire of a Moderate, Ordinary, Graue, and Decent length, is moſt ſuitable, and proportionable to Nature, to the condition of our Sex, and cuſtome of our Countrey: (to all which long Haire is contrary and auerſe,) and it doeth moſt Adorne, Commend, and Beautifie vs in the ſight of God, and of the Beſt, the Wiſeſt, the Graueſt, and greateſt ſort of Men, who approue it as the beſt and comeliſt weare, both in their Iudgements, and their Practiſe; when as they (f) condemne long Haire, and Loue-lockes, both in their Iudgements, and their Practiſe too, as vnnaturall, Womanish, Hatefull, and Vndecent vanities; which more deforme Men, then adorne them: (g) as things which enervate, and exhaust their ſtrength, and Spirits: and make them not more Terrible, bur more Contemptible to their Enemies; who oft times take advantage by their Haire to ſoile them, and to cut their throates, (h) as Hiſtories doe relate; Whence, the Abantes, the Macedonians, and others, whoſe Haire had bene an occaſion of their overſhrow in Warre; were forced to pole, and ſhane their heads before, leaſt their Enemies ſhould take advantage, or hold faſt by their Haire, and ſo put them to the worſt, as they had done in former times. Loue-lockes then, or exceſſiue long Haire, are neither a Grace, nor Ornament to the Beautifull, but rather a Deformitie, Diſgrace, and ſhame: they make men not more Terrible, but more Contemptible to their Enemies, who will ſlight, and ſcorne them

as Effeminate, Sloathfull, and Vnmanly persons, and take aduantage by them: contrary, to that receiued maxime of *Lycurgus*: (which Pagans may, though *Christians* ought not to admire, because they haue surer rule and patterne for to walke by:) so that this first pretence is meereley vaine.

If any obieſt in the second place; that they nourish, (yea, Frizle, Curle, Colour, Crispe, Adorne, and Frounce) their Haire, and Loue-lockes of purpose to augment, or to set out their Beauty: that so they may appeare more Amiable, and Comely, both in their owne, and others eyes: which end they hope is Laudable Good, and Iustifiable.

I answere first: that this pretence is no wayes warrantable: For if wee (i) *must not doe euill in any kinde, that so good may come of it*: much lesse, may wee Curle, Die, or ouer-curiously decke our Haire, or Loue-lockes, of purpose to improoue, illustrate, or set out our Beautie; which in its very best acceptation, (k) *is but a brittle, momentary, fading, and inferior good*. Wee all know, that the acquiring, intending, and enhancing of comelineesse, and externall beauty, is made the common ingredient; nay, the daily Apologie, Patronage, Plea, and Iustification of many enormous and sinfull practises. Whence is it, that diuers iustifie, and approoue the vnnaturall execrable, meretricious, and infernall varnishing of their Faces: together with their immodest, strange, lasciuious, vnchristian, and antique habits, fashions, and attires, (l) *which God, which Fathers, which Moderne Diuines, and Christian Authors; nay, Infidels, and Pagans haue sentenced, and doomed to the pit of Hell?* Is it not from this conclusion; that they eleuate, and enhance their Beautie, and make them more Louely in their owne, and others eyes? Whence is it, that our Immodest, Impudent, and (m) *mannish Viragoes*, or audacious Men-women, doe vnnaturally clip, and cut their Haire; wearing their Lockes, and Fore-tops (as they

Obiect. 2.

Answ. 1.

i Rō. 5. 8.

Eſay. 40. 6. 7.

Anceps forma

bonum mortu-

libus exiguū

donum breue

temporis, vt

velox celeris

pede laberis.

Res est forma

fugax. Seneca

Hippolytus

Act. 2. Forma

bonum fragile

est quantumq;

accedit ad an-

nos, Fit minor,

et spatio car-

pitur ipsa suo,

Ec. Quid de

Arte Amandi,

l. 2. Qualis est

ista pulchritu-

do quam leuio

febricula per-

dit, et rugosa

senectus ita dis-

solut, vt nec

fuisse putetur?

Bern de Oadi-

ne vite. Col.

11. 15. M.

l See Page 12

m Mulieres

feminam exu-

erunt, et viro-

rum licentiam

aqua verunt:

Non mutata

feminarū na-

tura, sed vite

est. Sen. Ep. 95.

n *Ex faminis mutari in ma-
res non est fa-
bulosum.* Plin.
Nat. Hist. l. 7.
c. 4. *Omnia
nunc immuta-
uit luxa: ho-
mines patiun-
tur muli bra-
et femina pra-
ter naturam
viros agunt.*
Clem. Alex.
Pædag. l. 3. c. 3.
*Femina virili
habitu veste
mutata, eru-
bescent esse
quod nata sunt
crimes ampu-
tant.* Hierom.
Tom. i. Ep. 12
Al which may
be well apply-
ed to our times
o *Plin. Nat.
hist. l. 16. c. 44.
Alex. ab Alex.
l. 5. c. 12.
p Acofta. hist.
India. l. 5. c. 15.
Fu chas Pilg.
l. 8. c. 12.
q Ludow. Al-
mida. Epist. ad
Soci. Iesu. An.
1565. Massam
Select. Epist. ex
India. l. 4. p. 170
r Hierom. Tō.
l. Epist. 48. c. 3
s Surin. Tom.
1. Conc. p. 373.
Grati. an. Di-
finit. 30.*

stile them,) in an odious, and shamelesse manner, as if
(n) they were really transformed, and transubstantiated into
Males, by a stupendious metamorphosis: is it not from this
Apologie, Plea, and Iustification, that they doe it onely
for Ornament, and Beauty sake? Now because I am
fallen vpon this vile, and odious practise of our women,
which is now so much in vse: I will giue you an Histo-
ricall list of sundry women in former times, who haue
Polled their Heads, and cut their Haire vpon sundry
grounds and reasons: but none of them out of Pride, or
Fashion-following as our *Viragoes* doe: Some there
were, who did cut their Haire by reason of some Reli-
gious, Idolatrous, or Superstitious order, or profession,
which they had taken vpon them. Witnesse the (o) *Ve-
sall Virgines among the Romans*; who vpon their initiation
into that Superstitious, and retired Order, did shauē their
Heads, and hanged the Haire shorne off us an holy thing
vpon a Lote-tree nere vnto the Altar of the Goddesse
Lucina; from whence it was called, Lotus capillata, or
the Hairy Lote-tree: Witnesse, (p) a Monastery of Reli-
gious Virgines in Mexico, who had their Haire cut:
Witnesse (q) Monicha the Daughter of Sanctius a Iapa-
nite; who being conuerted to the Faith of Christ, did cut
her Haire which among the Iapanites, is a badge of a reti-
red, and Religious life free from all wordly affaires: and
witnesse, the (r) Ancient Nunnes in Egyt, who vpon
their entrance into their holy Orders; did vse to cut their
Haire: This custome it seemes became some-what ordi-
nary among Religious persons: and therefore the
(s) Councell of Gangra in the yeere of our Lord, 324.
Cannon 17. to preuent this irreligious, vnnaturall, and
vngodly practise, inacted: That if any woman should
cut her Haire, vnder a supposed pretence of Piety, and Re-
ligion, which God had giuen her for a naturall vaile, and
for a remembrance of her subiection, that shee should bee ac-
cursed, as an infringer of the precept of subiection: Other
women haue their Haire in case of Necessitie, for the
defence

defence and safeguard of their Countrey: (t) In the last Carthaginian Warres, the Carthaginian Women in case of necessity for want of other matter, did cut their Haire, (their Feminine glory,) to make Ropes, and Cordes for their Ships, and Engines: The (u) Roman Matrons, when as Rome was Sacked by the Gaules, and the Capitoll like to bee surpris'd, did the like, upon the like necessitie: whence the Romans erected a Temple afterwards to bald Venus. When (x) Aquilea was hardly besiedged by Maximinus, their Women for want of other Materialls, did cut their Haire to make Bow-strings: So did the (y) Bizantian women likewise, when as their Citie was besiedged by Seuerus: For which act of theirs, they are all renowned to posteritie; it being in case of absolute necessity for the needefull defence both of their Libertie, Liues, and Countrey. Other women there haue beene, who haue cut their Haire from the practise, vse, and custome of their Countrey: Thus did the (z) Seres, (a) Tapyri, and Irish women vse to clip their Haire, when as their men did cherish it: Among the (b) Arimphaans, both men and women were pollic'd: (c) In the Region of Quicuri, the women did vsually defalke, and clip their Haire: The (d) Brazilian women, when as their Husbands went any long sojorney did vse to cut their Haire: (e) When any woman was to bee Married among the Ancient Lacedemonians, their custome was, to cut her Haire close to the skinne: In (f) Bilbaum there is this custome; that the women poll themselves untill they are Married, and then they let their Haire grow out at length: In (g) Trezane, the girles before their Marriage did cut their Haire, and dedicated it to Hyppolitus: (h) Among the Ancient Russians, after any Marriage was celebrated, the Bride being ready to bee brought to her bed, had her Haire cut off, whiles she was dauncing: (i) The Che-

t Strabo. Geog. l. 17. Plutar. de Aere alieno: Cal. Rhod. Antiq. l. 1. c. 18. c. 12. Zonar. Annal. Tom. 2. f. 80. Purchas Pil. l. 6. c. 8. u Iulius Capitolinus in vita Maxim. Lat. De Falsa Relig. l. 1. c. 20. Cal. Rhod. Ant. Left. l. 18. c. 12 x Iul. Capitol. Maximinus et Balbinus: pag. 277. 302. 307. y Zonaras Annal. Tom. 2. Fol. 105. z Epiphan lib. 2. contr. Heres. Cöpend. Doctr. Eccles. Cathol. pag. 910. a Strabo. Geogr. l. 11. Alex. ab Alex. lib. 5. cap. 18. b Solinus Polyhist. cap. 27. c lin. Nat. hist. lib. 6. cap. 13. c Peter. Martyr. Indian. Hist. Decad. 3. cap. 4. d Purchas Pil.

gri: lib. 5. cap. 5. e Plutarchi. Lycurgus. Boemus de Mor. Gent. lib. 3. cap. 13. Alex. ab Alex. lib. 2. cap. 5. f Opmerns Chronogr. pag. 391 g Lucian. de Dea Syria. Cal. Rhod. Antiqu. Left. lib. 11. c. 24. h Iohan. Mulesii. Epist. De Reliquiis & Sacrific. Vet. Borussia. i Purchas Pilgrim. l. 9. c. 2.

k Irenae. Epist
Tom. 1. pag.

233. G

11. Cor. II. 6.

14, 15.

m Cal. Rhod.

Antiq. Leß. 1.

22 cap. 2.

Alex. ab. Alex.

l. 5. c. 18.

n Plin. Nat.

hist. l. 16. c. 44.

Alex. ab. Alex.

l. 5. c. 12.

o Lucian. De

Dea Syria. Cal.

Rhod. Antiq.

Leß. l. II. c. 24.

* Platon.

Phadon. Cal.

Rhod. Antiq.

Leß. l. 7. c. 23.

Alex. ab. Alex.

l. 3. c. 7. Busbe-

quius Epist.

Eccles. Epist. 1.

pag. 22.

p Zonar. An-

nal. Tom. 3.

fol. 143.

q Deut. 21. 11

12. 13 Hierom

Tom. 2. Epist.

84 Paulinus

Epist. 4 Seneca.

r Alex. ab. A-

lex. l. 3. c. 7.

s Suetonis Ca-

lula. cap. 5.

ribicensesan women, when they are to bee Married, are polled before unto the eye-browes, but remaine bushy behinde. All these recited women haue thus vnnaturally cut that Haire, from the very practise, vse, and custome of their Countrey: But what saith Saint Ambrose in the like case; (k) *Maiores est natura quam patria*: the law of nature (l) which prohibits women for to cut their Haire,) is stronger then the custome of any Countrey, which allowes them for to cut it: so that this custome cannot excuse, nor iustifie those who vse, and practise it. Other women there are, who haue cut their haire of purpose to consecrate it to some Deuill-god, or Goddesse; (m) In Sicyonia all the women did shaue off their Haire, in honour of the Goddesse of Health; and then consecrate it unto her for a Sacrifice. (n) The Vestall Virgines did vsually cut their haire to consecrate it to the Goddesse Lucina: In (o) Trezene, the Girls did cut their haire to consecrate it to Hippolytus: a fit Sacrifice for these Heathen Idoles. Others there are, who haue vsually cut their haire, in token of griefe, and sorrow, at the death and obsequies of their husbands, Friends, Children, Princes, and the like. The (*) Gracian women, when as their Husbands, or neare Friends died, did vse to cut their Haire in token of griefe, and sorrow for their deaths, casting it into the fire, wherein their Husbands, and Friends were burned, or else hanging it ouer their Graues, and Tombes, (p) Thus did Theophano shaue her selfe, vpon the death of Stauratius her Husband: (q) If an Israelite, or Iew had taken any Captiue woman, that was beautifull, which he desired to take unto him for his wife; he was then to bring her home into his house: and there shee must shaue her head, and paire her nailes, and there remaine a full moneth, to bewaile her Father, and her Mother. (r) The Roman, German, Malesian, Ethiopian and Macedonian women, when as their Sons, their Brothers, Husbands or great men died, did vse to cut their haire in token of griefe, and sorrow. When (s) Germanicus died, certaine barbarous Kings did so lament his death, that they polled their

Wines

wines in testimony of their Heauinesse and Sorrow for him.

(b) When the Prince of Chubdan dieth, his wines in blacke with shauen heads continually mourne: (u) The Persians when as any great man died, did vse to shauē their wines, to expresse their griefe and mourning: (x) Among the Canarij, when as the Husband dieth, his Wife cutteth off her haire. The (y) Scythians, and (z) Milesians receiuing a great, and publick ouerthrow, did shauē the heads of euery person throughout their Countrey and Nation in token of their sorrow. (a) In Malaber, when as the King dieth and is buried, they all shauē their heads: (b) And so in Florida, when as the King dieth, both men and women cut off halfe their Haire, to expresse and testifie their griefe, and mourning. An vnnaturall, impudent, and shamelesse griefe, and sorrow, that is testified by such vnnaturall, mannish, and shamefull expressions. Other women are there, who haue had their Haire thorne off by way of punishment, and correction, for some notorious crime. The (c) Ancient Germans, when as they tooke their wines in Adultery, did vse to cut off their Haire first, then did they strip them naked, and whip them through the Village where they liued, and so put them away. (d) Mary the wife of Constantine, the sonne of Irene; the wife of Constantine, the sonne of Leo; the wife of Argyrus, and the sister of Zoe the Empreffe were thus polled, and then Dinorced, and punished for their incontinency, and such like offences: (e) In Bengala, and so likewise among the Indians Bramanes, if women refused to be burned with their Husbonds, they had their heads polled, and their Haire cut off, as a seuerē and infamous punishment; and they were euer after reputed dishonest women. Among the (f) Indians, French, and Tunians, those who were guilty of the greatest crimes, were to haue their Haire cut off; which was reputed the most infamous, seuerē, & heauy punishment of all others: Which testifies, that it is the most infamous, vnnaturall, and shamefull thing, that can befall a woman, (not a grace, or ornament,) to cut or clip her Haire. You haue now heard a large Historicall Narration of women who haue

t Purchas Pil.
gr. l. 4. cap. 10.
u Alex. ab
Alex. l. 3. c. 7.
x Purchas Pil.
l. 5. c. 10.
y Athenaus
Dipn. l. 12.
cap. 8
z Herodotus
lib. 6.
a Ludouic.
Patricius l. 5.
cap. 7. Purchas
Pilgr. l. 5. c. 10.
b Purchas Pil
lib. 1. cap. 7.
c Tacitus de
Moribus Ger.
ca. 6. Boemus
De Mor. Gent.
l. 3. c. 13. Mun-
sters Geo. l. 3.
c. 13. Alex. ab
Alex. lib. 4. c. 4.
cap. 1.
d Zonaras An-
nal. Tom. 3.
fol. 141. 155.
165.
e Purchas Pil.
l. 5. c. 5. § 9.
f Alex. ab A-
lex. l. 2. cap. 5.
Purchas Pil. l.
9. c. 1. French
Hist. in the life
of Clodion
the Haire. p.
7. 8.

g Nec vsquam
inuentum est, aut
inueniri po-
test, quæ noua-
cula caput sub-
miserit, præter
quam in trauis
aut in auspica-
to euentu: si
vllam vsquam
eiusmodi tem-
pus tulit, mihi
certè neq; au-
ditum, neque
visum vn-
quam. Synec-
his Caluitii
Encomium.
h 1 Cor. 10. 5.
6. 15. deut. 20. 5

i 1 Cor. 6. 9. 10
Gal. 5. 19. 21.
Ephes. 4. 19.
Rom. 13. 13.
I Cor. 14. 16. 17
k Nihil est ne-
quius aut tur-
pius effemina-
to viro. Cic.
Tusc. Quæst.
lib. 5.
l Milite Chri-
sti verum ni-
hil molle decet.
Amm. Euar.
in Dial. 38.

haue cut their Haire in whole, or part, for sundry ends and purposes, against the very order, law, and rule of God and nature, which none can violate, or transgresse, without apparant losse, and hazard to their soules: But (g) neuer could I read, or heare of any, that were so strangely Impudent, Immodest, Mannish, and vnnaturally wicked; as to clip and cut their Haire, against the Ordinance of God, and Nature, the light and testimony of their owne Consciences; the custome of their Coun- trey, and the opinion and practise of the Church, and Saints of God from Age to Age, of purpose to inhance, illustrate, or set out their beauty; but onely our audacious, brazen-faced, shamelesse, (if not vnchaste, and whorish,) English Hermophrodites, or Man-women-Monsters; whose prodigious, and blushlesse impudency, bids battell and defiance vnto Heauen it selfe, and dares the Lord to smite, or to controule them: Certainly, God himselfe hath testified, (h) that it is an vnnaturall, vile, and shamelesse thing, for Women to poll their heads, or cut their Haire: therefore they may not clip, nor cut it as they doe, to set out their beauty, or rather to proclaime their Shamelesse impudency, to the publike view. If they may not doe it, out of a pretense of Religion, or Deuotion towards God: as the Counsell of Gangra hath resolued; much lesse may they vse it out of Lasciuiousnesse, Pride, Wantonnesse: or any affectation of Comlinesse, and Beauty. But to returne againe vnto our purpose from whence we haue somewhat, (though not impertinently) digressed. As women may not clip their Haire, (no nor Paint their Faces, nor weare immodest apparell, or attires:) out of a pretense of com- linesse, and beautie: no more ought men to nourish, crispe, or frizell it, for this ende and purpose. First, be- cause it fauours of Effeminacie, and womanish inuirliti- tie: an odious, vnnaturall, and (i) filthy sin, which damnes mens Soules to Hell without Repentance: which (k) makes men odious and toathsome vnto others, and (l) misbecomes
all

o Nec tamen
indignum si
vbi cura pla-
cendi, Cum
comptos habe-
ant secula no-
stra viros: De
Medicam. Fac.
p. *Pellere te
nolim, sed nec
turbare capil-
los: Splendida
sis nolo, sordida
nolo curia. Nec
tibi mirrarum,
nec sic tibi bar-
ba reorum. No-
lo virum nimi-
um, Pannice,
nole parum. E-
pigram. 2. Epig.
29.*

q. *Lenoni au-
tem q. gladri-
oies, si in viros
quide, est mu-
liercula: si in
faminas autē,
adultera: v-
trunq; autem
est a nostra re-
publica longi-
sime alienan-
dum. Clem. A-
lex. Pædag. l. 3.
c. 3. Quid ex
talibus expec-
tandum est,
qui comas superuacuas curant, nisi vt lasciuus ille ornatu faminas prateruentes inui-
det, aut alienis matrimonii insidietur? Basil. de Legend lib. Gentil. Orat. 1. Quid?
illos ociosos vocas quibus apud tonsorem multa hora transiguntur? Dum de singulis
capillis in consiliu itur, &c. Sen. de Breu. Vitæ c. 12. s. Capilli intorti, fuci, tindu-
ra, & colores illiti, animam intussecus agrotare significant. Clem. Alex. Pædag. lib.
3. cap. 2.*

(o) Ouid, (p) Martiall, and others, condemne this Froun-
cing, Frizeling, Colouring, Powdring, and ouer-curious
dressing of the Haire, as an effeminate, womanish, and vn-
manly thing: which misbeleemes, disgraceth, and de-
formeth man and woman: therefore we must not vse it
to set out our Beautie, because it fauours of effeminacie;
a sinne which God, which Man, which Nature, doe ab-
horre. Secondly, as it relissheth of effeminacy, and in-
uirlitie; so likewise, it tasteth of Leuitie, Vanitie, Pride,
Vaineglorie, Impudency, Incontinency, Lasciuiousnesse,
Carnallitie, Selfe-pleasing, Selfe-seeking, Idlenesse,
Voluptuousnesse, neglect of God, and better things: as
the Fathers, and others doe abundantly testifie: Few
there are either of the Male, or Female sexe, who are oc-
cupied, and taken vp in the Frizeling, Frouncing, Co-
louring, Powdring, or nice Composing of their Haire,
but (q) Incontinent, Vaineglorious, Proud, Sloathfull,
Carnall, or Luxurious persons: who are altogether pro-
digall, and carelesse of the Beautie, Culture, and Salua-
tion of their Soules: who are Negligent, and Sloathfull
in God Seruice, and in the practise of all Holy dueties:
who (r) play away their time in earnest, and spend their
precious liues in foolish vanities; as if they were borne
for no other purpose, but to Eate, to Drinke, to Play,
to Sleepe, or to inamour, and set out their bodies: who
onely seeke to please themselues, and others; to Pam-
per, Cherish, and set out their Proud, their Lustfull, and
Rebellious Flesh: (which should be mortified, and kept
vnder, by the subtraction of all these outward cultures,
and Vnchristian attires, which feed and strengthen it:)
such who haue (s) Vnsonnd, Vnchast, and Gracelesse Hearts;

and would be easily induced to (r) prostitute their bodies to the lusts of others, or to inescate others with themselves: this Authors, and experience doeth plentifully witnesse: Therefore we may not vse these Effeminate, Gracelesse, and Vnchristian arts, of purpose to procure or enlarge our Beautie, because it saouureth of so many sinnes, and is practised by few or none, but Gracelesse, Proud, (u) Vnchast, Effeminate, and Sinfull persons: and because it is but a doing of euill, that good may come of it.

Secondly, I answer; that mans perfect, true, and real Beautie, doeth not consist in the Faire, Cleare, or comely Superficies, Delicacy, and tenderneffe of the Skinne, or Face; nor yet in the curious, nice, and artificiall Embroyderies, Curlings, Textures, Colourings, Powderings, or compositions of the Haire, as most men vainly deeme: but (x) in the inward Endowments, Ornaments, Trappings, Vertues, and Graces of the Minde, and Soule, in which the Excellency, Essence, and Happinesse of men consist: This is the onely Comelinesse, and Beautie, which makes vs Amiable, Beautifull, and Resplendent in the sight of God, of Men, and Angels: this is the onely culture, and (y) Beautie which the Lord respects: this is the (z) onely Beautie which Christ Iesus had on Earth, who had no outward forme, or artificiall, or exotique ornaments, to make him amiable: this is the chiefe (a) and onely Beautie, and Glory, which the Saints, and Church of God admire, and partake of both here, and hereafter; though carnall men abhorre and loath it as the greatest deformitie. If therefore we would bee truly beautifull, and louely both with God, with Men, and

*et vicia permul-
ta differentia
ac curiosa, &
supermacanea
capillorum pli-
catura, et cri-
nium innume-
rabiles figura
& praeiosa
speculorum
structura qui-
bus se compa-
rant, sunt
faminatum
qua omnem pu-
dorem exuerit,
quas qui mero-
trices vocau-
rit is non ab-
errauerit. Ib.
u Cultum facit
mulieres mero-
trices, viros
autem andro-
gynos effemi-
natos & adul-
teros. Clem. A-
lex. Pa. l. 3. c. 2.
x Qui sanos
habent oculos
solum animi
pulchritudine
in homine dili-
gunt & vene-
rentur. Bern.
de Ordine Vi-
tae. c. III. s. m.*

*Non caduci corporis pulchritudo vel morbo peritura vel senio, sed nullis ebnoxia casti-
bus, opinio bonorum nunquam moritura meritorum, hominibus est decori: Ambr. de
Virgin. l. i. Tom. 4 p. 220. G. Pulchritudo optima est pulchritudo animae; quando fuerit
anima ornata sancto spiritu, iustitia, prudentia, fortitudine, temperantia, bonorum
amore et pudore, quo nullus color nitidior vnquam visus est. Clem. Alex. Paedag. l. 3. c. 11
See cap. 2, 3. y I Sam. 16, 6, 7. I say 57. 15. & 62. 13, 4 Pf. 16. 3. Pf. 45. 11. Clē. Alex.
Paedag. l. 3. c. 2, 3, 4 z I say 53. 2, 3 Clē. Alex. Paedag. l. 3. c. 1. e Psal. 45, 6, 10 15. Reu.
12. 1. & 3. 5, 18, & 7, 9 14. Eph. 5, 27. Cant. 4. 10 16.*

b Cant. 4.9.
*Taliter pig-
 mentata Deū
 habebit am-
 sorem.* Tert. de
 Cultu. Fem. c.7
*c Quanto am-
 plius corpus fo-
 rau propter va-
 nam gloriam
 componitur at-
 que ornatur,
 tanto interius
 anima feda-
 tur ac fordida-
 tur.* Bern. De
 modo Viuendi
 Serm 9. *Qui
 ornatum corpo-
 re vestis affe-
 ctat, animam
 suam virtutū
 splendore despo-
 liat.* Fulgent,
 Epist. 3. ad Pro-
 bam. *Noli ac-
 cipere cincinnos
 corporalis
 capillorum.*
*Nō illa orna-
 menta sed cri-
 mina sunt, le-
 nocinia forma,
 non praecepta
 virtutis.* Amb.
 de Virg. l. 3. T.

4. p. 23. 2. E.
 f Dan. 12. 3. Math. 13. 43. g Non deformitate corporis animus sedatur, sed pul-
 chritudine animi corpus ornatur. Senec. Epist. 66. *Natura decus mores exornant boni.*
 Stobaeus Ser. 65. h Nihil pulchritudo inuacum quā mentē non bonam habet. Eurip.
 Oedipo. i Vnumquodq; animal in suo genere ac specie pulcherrimum est: quod si de
 altero in alterum transferatur, nihil impeditius ad utilitatem, nihil deformius ad af-
 fectum videri necesse est. Laetant. de Opific. Dei cap. 7. *Reliōra decentioraque sunt
 omnia quā vis ē habitū natura finxit, quā quā expressit conatus artis.* Clarke de
 Aulico. lib. 4.

Angels; if wee would extend our Beauties, and im-
 prooue them to the vttermost, so as (b) to inamour, and
 ravish God, and Christ himselfe: let vs then disclaime
 these Diabolicall, Worldly, and Vnchristian cultures,
 (c) which Defile, Pollute, Deturpate, and deforme our
 Soules, and make vs odious, and vncomely in the eyes
 of God, the Saints, and blessed Angels: and decke our
 Soules with the very (d) Beauties of Holinesse, with the
 (e) Embroidered, Rich, and precious ornaments, Dia-
 monds, Attires, and Pearles of Grace: let vs bee all Glo-
 rious, and Beautifull within; that so wee may bee fit
 Spoules for God, and Christ to loue and match with,
 and may (f) shine as Starres, and as the brightnesse of the
 firmament in Gods heauenly Kingdome for evermore: This
 is a Beautie that Sicknesse, Time, and Age cannot de-
 cay: this Beautie will sticke by vs, and continue with
 vs for all eternitie: yea, it is such a comelinesse as will
 (g) supply, conceale, adorne, and grace all corporall deformi-
 ties, and take them cleane away: whereas (h) all corporall,
 and externall Beauty, is but meere deformitie, where this is
 absent: O then let vs prise this Beautie most, without
 which wee are deformed, vgly, and vnclouely in Gods
 sight, let vs admire, seeke, and purchase it with greatest
 care: so shall we bee abundantly beautifull, and every
 way amiable, and comely, though we haue no artificiaall
 trappings, nor externall crispings, cultures, or attires
 to adorne our Bodies, Heads, and Faces, or to enlarge
 our externall Beautie, which is not worth the seeking.

Thirdly, I answer; that (i) every thing is most amia-

ble, beautifull, and comely in that naturall feature, comelineſſe, and proportion, which God himſelfe hath ſtamped, and engrauen on it. Nothing is properly, and truely beautifull, and comely in it ſelfe, but that whoſe Varniſh, Gloſſe, and Beautie flowes, and ſprings from God himſelfe; who is the onely fountaine, and ſpring of Beautie: All acquiſite, externall, exotique, and artificiall varniſhes, cultures, dreſſings, and attires, which any wayes change, ſophiſticate, or alter that naturall feature, forme, and comelineſſe, which the prudent, and vnerring hand of God hath wrought, and formed in vs: transforming vs into another hue, or plight, then God hath giuen vs: is ſo farre from adding comelineſſe, or luſter to vs, that (k) it doeth more deturpate, and deforme vs; eccliſping, obſcuring, and deprauing that naturall, and liuely Portraiture and Beautie, which the curious Pencil of God himſelfe hath drawne, Limmed, and engrauen on vs. Hence was it, (l) that Solomon in all his glory, was not arrayed like one of the Lillies of the Field: becauſe their array, and Beautie was naturall; His, but acquiſite, and artificiall. If therefore we would be truely beautifull, let vs content our ſelues with that naturall Beautie, Haire, and Feature, which God himſelfe hath bequeathed to vs, as being moſt ſuitable, and conuenient for vs. Doubtleſſe, if God had euer thought, that Criſped, Frounced, Powdered, or artificiall, acquiſite, and embroidered Haire had beene moſt for his glory, or for our Beautie, Good, and Comelineſſe: (m) himſelfe would out of his infinite Wiſdome and goodneſſe haue assigned vs ſuch naturall Haire as this, which we affect and ſecke; elſe hee could not haue beene ſo Wiſe, ſo Good, ſo perfect, and exact a God, ſo exquisite, and ſkilfull a Creator as we all repute him. Since he therefore, being Wiſdome,

k *Propriam perdunt pulchritudinem qui externam inducunt.* Clē. Alex. Pædag. l. 3. c. 2. *Mulieres ſi ſunt pulchra, ſufficit natura: non contendat ars contra naturam: Sin autem ſunt natura turpes, ex iis qua ſibi applicant, quod non habent arguunt.* Id. Pædag. l. 2. c. 12. *Sordidat lauatio iſta, non abluit, nec emendat membra, ſed maculat.* Cypr. de hab. Virg. *Simplex eſt nuda veritas ſatis ornata per ſe eſt: iaque ornamenti extrinſecus ſucata corrumpitur, non emendatur.* Laetan. de Falſa

Sap. c. 1. *Color arte compoſitus inquinat corpus, non mutat. Condit formam quicquid conſumitur artis.* Petronius: pag. 74. 154. l Math 6. 23. 29. See Chryſoſt. Hom. 23. in Math. m See Clem. Alexan. Pædag. lib. 2. cap. 10. lib. 3. cap. 2, 3, 11. Tertul. de habitu Muliebri. cap. 5. Decultu Fæm. cap. 4, 5. Cypr. de Habitu Virgin: accordingly.

n *Manus Deo inferunt, quādo illud quod ille formauit, reformare & transfigurare contendunt: quia opus Dei est omne quod nascitur; Diaboli quodcūq; mutatur. Quod ornari te putas, quod putas comis, impugnatio est ista diuini operis, prauaricatio est veritatis: Et tute impune existimas laturam tam improba temeritatis audaciam, Dei artificis offensam?* Cypr. de hab. Virg. In Dominum delinquunt qui cutem medicaminibus vngunt, genus rubore maculant, oculos fuligine collinunt, capillos crispant, & croco vertunt, displicet nimirum illis plastica Dei: in ipsi redargunt, reprehendunt artificem omnium. Reprehendunt enim cum emendant, cum adiungunt, a Diabolo artifice sumentes additamenta ista: qui indubitate huiusmodi ingenia concinnavit ut in nobis quodammodo manus Deo inferret. Quod nascitur, opus Dei est: Ergo quod fugitur Diaboli negotium est. Diuino operi Satani ingenia superducere, quam scelestum est? Tertul. de Cultu. Feminar. cap. 3. o Nemo ducem sequitur naturam: Vinuit arte. Factus homo est operis, nunc opus ipse sui. Owen: Epigram. Pars vlt. lib. 2. Epigram. 76. p. Matth. 5. 36. cap. 11. 30. Luke 21. 18. q. Nunquid bruta mutant speciem suam? Cur nos mutare desideramus? Ambros. Irenaeo. Iom. 1. pag. 233. F. Clem. Alexand. Pædag. lib. 3. cap. 2. 3. 11. r. Ilay 45. 9. Rom. 9. 20.

Goodnesse, Knowledge, and Beautie it selfe hath designed such naturall, and vnadorned, or vncripsed Haire vnro vs as is most comely, proper, and behoofull for vs: Let vs not murmure, nor finde fault with him, nor call his Art, his Wisedome, his Goodnesse, and Discretion into quession: (n) *Let vs not offer violence and force to him, in labouring to correct, to alter, perfect, or amend his worke; or to (o) new-moulde, or make our selues, as if we were more wise then hee:* (p) But since wee cannot make so much as one Haire white or blacke, when as God who numbers all our Haïres, hath giuen it another tincture, let vs rest contented with that lot and portion, with that naturall Haire, and Comelineesse which God hath giuen vs, (q) *as all other creatures doe, who neuer seeke to change their Haire or Plumes, as men and women doe: for feare wee prooue farre worse then beasts, spurning against our wise and great Creator, and saying to him with those presumptuous Pot-sheards in the Scripture: (r) Why hast thou made vs thus?* to the wracke and ruine of our soules. That Beautie, Haire, and forme, is best and comeliest, which God, which Grace, and Nature, (not children, loose and wanton persons) deeme most beautifull and comely: But God, and Grace, and Nature, deeme our naturall Beautie, Haire, and feature best and comeliest: and none but Children, Licentious, Vaine, Lasciuious, and gracelesse persons vnderalue them, preferring these artificiall Curlings, Powdrings, Colourings, Embroiderings, and dressings of the Head, the Haire, and Face

before them. Therefore these naturall must needes bee best and comeliest : If therefore we would bee beautiful, and louely in good earnest, let vs rest contented with Natures ward-robe, not adding art or culture to it : for feare wee offer violence vnto God himselfe, and put the Deuills varnish on his worke and Image.

Fourthly, I answer ; that an Effeminate, Womanish, and (s) affected sprucenesse, or concinnitie, (especially, in Haire and excrements, the lowest and most inferior parts, if parts of man,) is no Ornament, Grace, nor Comeliness, but rather a deformitie, and disrespects to men : as being vsuitable to their Magnanimous, Masculine, and Heroicke sexe. (t) A neglected, naturall, an vnaffected Beautie, Face, and Comeliness, doeth most adorne, commend, and set out men : The onely meanes therefore for men to enhance, illustrate, and set out their Beautie, is to neglect it, not to seeke it, at least but in a moderate, carelesse, remisse, and vnaffected manner : so that this pretence of seeking Beautie, is but false and vaine.

Fifthly, though (u) naturall Beautie be a gift of God, not wholly to bee slighted, because (x) it addes some luster to our Gifts, and Graces, being regulated and attended with Chastitie, Modestie, Meekenesse, and Humilitie : (y) as our vices (on the other side,) doe staine obfuscate, and blemish both it, and all externall cultures, and attires else : yet a Studious, Curious, Inordinate, and eager Affection of Beautie, (especially, by Effeminate, and Vnchristian Cultures, Fashions, and Attires,) must needes bee Sinfull, and Abominable : yea, farre worse then Drunkenesse, and excesse of Wine ; if (z) Clemens Alexandrinus may bee cre-

4.

s Non est ornamentum virile cōcinnitas Seneca Epist.

115. Vt forma cura non omnino negligenda, ita nimis anxie curarum viro dignum. Eras.

de Educat. Puerorum, p. 23.

t Forma viros neglecta decet. Ouid. de Art.

Amandi. lib. 1. Pulchritudo neglecta magis quā affectata viros exornat.

Bernard. de Ordine Vitæ. Col. 1116.G.

5.

u 1 Sam. 16. 12. Iob 42. 15.

Lam. 1. 6. x Gratiore pulchro veniens a corpore virtus. Virgil. Æneid. 1. 3. Sen Epist. 66. See Bern. de Ordine vitæ. Co. 1115. 1116 accordingly. y Non est pulchritudo vera qua vitiorum habeat deformitatem : Ambros. l. 5. in Luke 6. Tom. 3. p. 8. B. Pulchrum ornatum mali more ; peruecano collinunt. Nequicquam exornata est bene qua morata est male. Plaut. Mœstrellaria. Act. 1. pag. 29. z Ebriosum quidem esse & vinosum, etsi sint magna vitia, non tamen tanta, quantum est nimium sui ornandi studium. Ib. Pædag. l. 3. c. 2.

dited

a See the Authors quoted Pag. 1. & 2. *Non de integra conscientia venit studium placendi per decorem, quem naturaliter inuitato, rem libidinis scimus.* Tertul. De Cultu. Fæminæ cap. 2. *Ornamentorum insignia & leuocimia fucorum, non nisi prostitutis & impudicis famini congruis: & nullarum ferè præciosior cultus est, quæ quarum pudor vilis est.*

Cyprian. De habitu. Virgin. *Non est mulieris, sed meretricis illud nimium sui ornandi studium.* Clem. Alex. Pæd. l. 3. c. 2. b *Rara est concordia forma atq; pudicitia.* Iuuen. Sat. 10. *Lis est cum forma magna pudicitia.* Ouid. Epist. 15. *Inter formam corporis & animæ castitatem lis propè perpetua est. Rarissime forma pudicitia coniuncta est. Rarè admodum forma insignis et honestas vno sub lare habitant.* Petr. De Remed. vtr. Fort. l. 1. Dial. 65. l. 2. Dial. 1. c *Dignitas forma possidentibus grauis, appetitibus exitiosa coniunctis periculosa, tentationibus exposita, scandalis circumdata.* Tertul. De Cultu. Fæm. cap. 3. *Fallit enim multos forma sine arte decens.* Ouid. de Remed. Amor. l. 1. *Forma castis damno moribus esse solet. Forma est gratior, sed gibbus est tutior: Forma paucis ad utilitatem, multis ad perniciem, nullis ad salutem veramq; gloriam data est. Multos forma fecit adulteros, castum nullum.* Petrarch. de Remed. vtr. Fort. l. 1. Dial. 2. & 65. l. 2. Dial. 1. *Multis species eximia corporis perniciem attulit, & ipsi qui possident, & ipsi qui spectant. Possessori sollicitudinem, metum, subsistentiam, misteriam peccandi, libidinis fomentum ac copiam offert: Si pudicus esse cupis, hoc ipso miser est: quod formosus: si impudicus est qui forma præcellit, quid tandem debet suo bono, nisi ut facilius pereat?* Eras. de Rat. Confer. Epist. p. 43. d *Leuocimia forma nunquam non prostituto corpori coniuncta & debita sunt.* Clem. Alex. Pædag. l. 3. c. 3. See cap. 2. & 11. e *Non habet castitatem veram, quæ intuentibus parat illecebram: nec fidem seruast Christo, quæ populo magis quærat placere quam spem.* Fulgent. Epist. 3. ad Probam. *Non computari iam potest inter puellas & virgines Christi, quæ sic viuunt ut possint adamari:* Cypri. De Hab. Virg.

* incontinentie

* *incontinencie in themselves*, because they thus occasion it in others. Those who haue continent and chaste affections, as they deeme this corporall, and out-side (f) *Beautie* a needlesse and superfluous thing: so they are so farre from seeking, or affecting it: that like that chaste and beautifull (g) *Pagan*, they would rather (h) *obscure, neglect, and quite deface their naturall Beauties*, by inflicting wounds and scannes upon their faces, to make them more deformed, for feare least others should be infatuated and insnared with them: then any wayes Curle, Crispe, Adorne, Embroider, or set out their Haire, and Faces, to their owne, or others preiudice. (i) *Beautie is no helpe nor furtherance, but a great impediment unto chastitie*: therefore this studious affectation of it, and inquirie after it, proceeds not from a continent or chaste affection, but from a Lasciuious, Lustfull, and Adulterous Heart: and so it cannot but be euill. Secondly, it must needes bee euill, because it flowes as from an Effeminate, and Vnchast, so likewise from a Proud, Vaineglorious, Carnall, Worldly, and selfe-seeking Spirit, which aymes not at Gods glory, nor at its owne, or others good and welfare: There are none who seeke an artificiall Comelineffe, or transcendent Beautie, by altering, Colouring, Crisping, or adorning of their Heads, or Haire, or by any such like meanes, but doe it out of an inward, and secret (k) *pride of Heart*,

ergo, diliges proximum tuum sicut teipsum? Tertul. de cultu Fæm. c. 2. *Si tu te sumptuosius comes & perpublicam nonnulliter incedas, oculos in te iuuentutis illicias, suspiria adolescentum post te trahas, concupiscendi libidinem nutrias, peccandi fomenta succendias, ut & ipsa non pereas, alios tamen perdas, & velut gladium te & venenum videntibus prabeas, excusari non potes quasi mente casta sis at pudica.* Cypr. de habit. Virg. f. *Vbi pudicitia, ibi vacua pulchritudo.* Tertul. de Cult. Fæm. cap. 2. g. *Valer. Maximus l. 6. cap. 1. Petrarch. De Remed. vir Fort. l. 2. Dial. 1. Erasim. De Rat. Consc. scrib. Epist. pag. 43. h. Cum & nostra & aliorum causa versatur in studio periculosissimum decoris iam non tantum conficta & elaborata libidinis suggestum recusandum est, sed etiam naturæ in speciositatis obsterendum dissimulatione & incuria. Sancta famina sit naturaliter speciosa, non adeò sit occasio. Certe, si fuerit, non ignorare, sed etiam impedire se debet.* Tertul. de Cult. Fæm. c. 2. i. See B. C. k. *Falsus inest pulchris, sequiturq; superbia formam.* Ouid. Fast. l. 1. *Forma quatinusq; superbit.* Id De Arte amandi. l. 3. *Mulieres formosa plerumq; superba.* Clerke De Aulico. l. 4. p. 244. *Maximius eo etiam fuit superior, quo pulchritudine erat conspicuus.* Op. metus Chronogr. p. 254.

* *Quid autem alteri periculo sumus? Quid illis alteri concupiscenciam importamus? quam si dominus ampliando legem a sacro supri non discernit in pena, nescio an impune ab eas qui alicui fuerit causa perditionis. Perit enim ille simul in sua forma si concupierit, et admisit iam in animo quod concupiscit, & facta es tu gladium illi; ut a culpa vacet, ab inuidia non liberaueris. Expingamus nos ut alteri periant, ubi est ergo,*

l Cael. Rhod.
Ant. Lect. 1.26.
cap. 21.

m In hoc cog-
noscamus quod
seculum dili-
gimus, quia
præciosa vesti-
menta ama-
mus. Qui se-
culum non di-
ligit pulchri-
tudinem corpo-
ris non quarit.
Bernard. de
modo bene vi-
uendi Serm. 6.
n Rom. 8. 13.
& 13. 13. Gal.
5. 24. Col. 3. 5.
o In his Cha-
racter of a
Phantastique.

p In sola ani-
ma pulchritu-
do & turpitu-
do apparent:
& ideo is solus
vere pulcher
est, qui est vir-
tute præditus.
Clem. Alexan.

Pædag. 1.2. c. 12. Pulchritudo tua sit bona vita. Stude itaque placere Christo, non præciosis vestibus, sed bonis moribus: non pulchritudine carnis, sed pulchritudine mentis
Bernard. De Mod. Bene viuendi: Serm. 9. Illis ampla satis forma pudicitia. Tibullus:
Elig. 1. 1. Elig. 2.

of purpose to be proud, and blesse themselves, (as fond (l) Narcissus did of old, and many idle Christians now, who make their Haire, and Face their Idoles :) in their owne Beauties, Skinnes, and Shadowes: and to Deifie, or Adore themselves, their Haire, their Heads, and Faces, like so many pettie Gods: Or else they doe it to winne respect and praise, from Carnall, Gracelesse, and iniudicious persons, by seeming more Beautifull, and Louely to their sensuall eyes, then in themselves they are. Or out of a (m) Worldly, Carnall, and selfe-seeking Heart, to please themselves, & others: to conforme themselves vnto the guise, and sinfull customes of the World, and Times, which Christians haue renounced in their Baptisme: or to pamper, humour, satisfie, and set out their proud, and sinfull flesh, (n) which should bee Mortified, and Crucified, with all the inordinate Lusts, Affections, and Desires of it: Or else they vse it out a meere Fantastique, Singular, and Vaineglorious Humour, as (o) Sir Thomas Ouerbury, hath well obserued: who makes this, the very Character of a Phantastique, or improuident young Gallant: to study by the discretion of his Barber, to Frizle like a Baboone: three such (saith he,) would keepe three of the nimblest Barbers in the Towne from weauing Net-garters: for when they haue to doe with him, they haue many Irons in the fire. These are the proper, true, and onely rootes, the ends, and springs from which this search, this labour, and inquirie after Beautie, Fairenesse, or Complexion flowes: these are the maine and chiefeest reasons, for which our Men, or Women Nourish, Colour, Frizle, Powder, or set out their Haire: Now these are Sinfull, Odious, and Vnlawfull. Therefore we must not Nourish, Curle, Powder, Colour, Embroider, or set out our Haire, of purpose to Diuulge, Enhance, or blaze our Beautie, (which in trueth, (p) consists in Grace, in Holinesse, and in a well-

spent Life, and not in Haire, in Face, in Skinne, or Superficies,) as this obiection, or vaine excuse pretends: Gods glory, our owne, and others reall, true, and spirituall good, should bee the end, and ayme of all our actions: Let vs alwayes eye, intend, and minde this blessed end in all our wayes; and then wee shall not seeke for corporall, fleeting, nor externall Beautie, which betrayes, and wrackes the Soules of many, but brings no solid, true, nor reall good to any.

You haue heard and seene now Christian Readers, the birth and pedigree; the beginning, growth, and end: together with the vnlawfulnesse, vanitie, effeminacy, and vndecency of Loue-lockes: You see how they thwart the Lawes of God, and Nature, and the Tonsure, Cut, and custome of our Countrey: you haue heard and read, what vncontrouleable, and conuincing arguments haue beene produced, to prooue them to be Odious, Lasciuious, Vncomely, and Vnlawfull, Toyes, and Vanities; which bring no glory at all to God, nor Ornament, Grace, or good to Men in any kinde: to bee such infallible Characters of Leuitie, Vanitie, Lasciuiousnesse, Pride, Effeminacy, and Vaineglorie, as misbeceme not onely Gracious, and holy Christians, but likewise the more Temperate, and Ciuill sort of carnall Men: to bee things of ill report among the Grauest, Best, and Wifest ranke of Christians, (q) *whose iudgements ought not to be slighted*: You haue heard and seene what the Fathers, and Moderne Authors haue concluded of extraordinary long Haire, and so of Loue-lockes; how they haue passed a doome, and sentence of condemnation on them: For of truth, (r) saith *Iohn Valerian*, a great Clarke of Italy,) *to nourish the bushes, or the Haire, is the fashion of Women; or else of such men, as liue delicately, and vnchast: for the long Haired people were euer esteemed both of the Greekes, and Latines for a token of foule lust, and filthie liuing*: And for my owne part, I neuer heard as yet of any Laudable, Honest, Lawfull, Iust, or sound Apologie, or Iustificati-

q *Non despici-
at quid de se
vnusquisque,
& maxime
vir bonus sen-
tiat. Nam ne-
gligere bono-
rum iudicia
vel arrogan-
tia, vel dis-
solutionis est.*
Ambr. De. Of-
ficijs lib. 1. cap.
47.

r *De Sacerdotib.
Barb. fol. 37.*

s See Mr. Perkins his Cases of Conscience. lib. 3. Sect. 3. Quest. 3. See Page 27.

t Videte ne
Fragrātia capi-
pitis fatorem
vita praestet.
Diog. Laert. l.
6. Diogenes.

on, that might, or could be pleaded for them; but onely these absurd pretences, which I haue here refuted, and defeated. I beseech you therefore by that homage, due-
tie, and respect which you owe to God, and Nature; and by that reuerence and submission, which you yeeld vnto the opinions and iudgements of the Fathers, and the Best, the Wisest, Grauest, Holiest, and most iudicious Christians: by that conformitie, and regularitie, you owe vnto the Ancient, Laudable, and decent Habit, Fashion, Tonsure, Guise, and custome of your owne Countrey, and Nation, of whose Cut, and Tonsure, you (s) ought not, you neede not bee ashamed: by the loue and care you beare vnto your Names, and Credits, among the Best, and Wiser sort; and by the good, and happinesse you wish vnto your Soules at last, which Loue-lockes will inuolue, and merge in sinne: by that sacred Vow, and Couenant, which you haue solemnly made to God, and Sealed, or Subscribed in your very Baptisme: *Euen to forsake the Devil and all his Workes, the Pompes, and Vanities of this wicked World, and all the sinfull Lusts of the Flesh*: (in all which these Loue-lockes haue their part, and share:) and by that Ioy, and Heauenly consolation, which you hope, and long for at your Deaths; when all the Powdring, Curling, Cost, and Time, which you haue vainely, and prodigally cast away vpon your Haire, and Loue-lockes, will prooue but Gall, but Horror, Shame, yea, Anguish, Griefe, and Bitternesse to your Soules: that you would now at last abandon, and vtterly renounce the nourishing, vse, and wearing of these Lasciuious, Singular, Vaineglorious, Vnnaturall, and Vnlonely Loue-Locke, (which God, and Nature, which all Good, all Holy, Graue, and ciuill Men, both now, and heretofore; as also the Vse, and Ancient practise of our Countrey doe condemne:) together with that Lasciuious, Odious, Effeminate, and Vnchristian Frizling, Colouring, Platting, Frouncing, or Delicate, and curious Composition, and (r) *Powdring of the Haire,*
which

which oft times make mens liues to stinke; and doe now so farre ingrosse the thoughts of many, both of our Male, and Female sexe: that they can finde no spare, nor leasure time, to Dresse, Adorne, or Beautifie, their Vgly, Filthy, Naked, Poore, and vnadorned (u) Soules, (which lye Rotting, and stinking in the dregges of Sinne, as if they were things of nought :) that so, you may with all humbleness, and sinceritie of Heart, and minde, and all lowlinesse, and feruency of Spirit, euen set, and bend your selues to seeke, and serue the Lord vnfaignedly in all things: and demeane your selues in such a Gracious, Modest, Humble, Holy, Blamelesse, Exemplary, Deuout, and Christian manner, as may Adorne the Gospel of Iesus Christ, and Beautifie that outward profession, and practise of Religion, which you haue formerly tainted, and defamed by your Vaine, Lasciuious, Proud, Luxurious, Rustianly, Gracelesse, and Vnchristian conuersation: It was a receiued vse and custome heretofore, for men in times of Griefe, of Sorrow, and Affliction, to poll their Heads, and cut their Haire, as (x) Authors, and the (y) Scriptures testifie: Beloued, these times wherein wee liue, which way foener we turne our selues, are times of Griefe, of Sorrow, Misery, Trouble, and Affliction; which common vs to Fasting, Weeping, and Mourning, to Baldnesse, and Sackcloth: Let vs therefore take occasion from the present time, to clip, cut off, catherine, and vterly relinquish, our Vaine, our Rustianly, Singular, Effeminate, and vncomely Loue-Lockes, and excessive Haire; together with all false, or borrowed excrements, or artificiall Crispings, wreathings, Colourings, Powderings, and ouer-curious Cultures, and Compositions of our Haire; (which (z) God himselve, which Councells, Fathers, and Moderne Diuines; yea, Pagan Authors

u *Cur carnem tuam praeiosis rebus impinguas & adornas, quam post paucos dies vermes deuoraturi sunt in sepulchro: animam vero tuam non adornas, bonis operibus, qua Deo & Angelis eius praesentanda est in caelis?* Quare animam tuam vilependis, & ei carnem praeponis? Dominam ancillari, & ancillam dominari, magna abusio est. Bernard. Meditat. c. 3.

x *Athenaus Dipnos. l. 12. c. 8. Herodoti Clio p. 32. Platonis Phaedon. Homers. Illiad. lib. 23. Diodorus Sic. Bibl. Hist. l. 1. Sect. 84. Suetonii*

Caligula. Sect. 5. Apuleius: De Aureo Asino l. 2. 9. Bede. Eccles. Hist. Angl. l. 4. cap. 19. Boetius l. 1. c. 5. Alex. ab Alex. l. 3. c. 7. Calius Rhod. Antiqu. Lect. l. 7. c. 23. l. 17. c. 21. Polydor. Virgil. De Inuentor. Rer. l. 6. c. 9. Purchas Pilgr. l. 5. c. 9. 10. Ludouicus Patricius l. 5. c. 7. y Iob. l. 20. Isay. 7. 20. & 15. 2 Ier. 7. 29. & 16. 4. 8. 37. Ezech. 7. 18. & 27. 31. Amos 8. 10. Mich. l. 1. 15. z See Page. 49.

a *Cur decoras
quod max fe-
dandum est?
Cur depingis
quod necesse est
conculcari?*

*Quid ibi va-
lent venusta
forma, ubi pul-
uere maculan-
tur assiduo?*
Bern. ad Gul:
Abbatem. A-
pologia.

b *Spēctatum
veniunt, veni-
unt spēctentur
vt ipsa. Ouid.
de Arte Aman-
di. lib. i. Quid
putas in his
omnibus queri-
tur? Pāniten-
tium compun-
ctio, an intue-
rium admira-
tio? Bernard.
ad Gul. Abb.
Apolog.*

c *Chrys. Hom.
8. in 1 Tim. 2.
Theophylact.
in 1 Tim. 2.*

d *Eo creditur
sanctior quo
coloratior. Ber-
nard. ad Gul.
Abb. Apolog.
e Se pie sacrifi-
casse opinatur.*

*ficutem lauerint. Lanctantius de Iustitia. l. 3. c. 20. f Dum orantium in se retor-
quent aspectum, impediunt & affectum. Et magis mirantur pulchra, quam veneran-
tur sacra. Bern. ad Gul. Abb. Apol. Col. 10c3. Qui ad Ecclesiam non venit impieta-
ri rem est, qui sic venit sacrilegiu. Salu. de Gub. Dei. l. 8. p. 284.*

haue condemned :) that so we may with broken Hearts, and contrite Spirits, vnfaignedly abase our Soules before the Lord, to diuert those Fatall, Heauy, Sad, and dolefull Iudgements, which are now approaching toward vs, and euen ready for to seise, and prey vpon vs for our many sinnes: whereof our Pride, our Vanitie, our Wantonnesse, and Effeminacy in Haire, and Apparell, are not the least. If we refuse this counsell and aduice, which the vicinitie, and neerenesse of Gods Iudgements, doe euen force, and presse vpon our Hearts: and still proceed, to Nourish, Decke, set out, and Crispe our Haire, and Loue-Lockes, (a) *or our corruptible, base, and crazie bodiēs, which will bee turned into dust and ashes, and troden under foote ere long:* spending more time, more thoughts, and cost vpon them, then vpon our Soules, which is the case of many: If wee intrude, and thrust our selues into the very House, and presence of our Glorious, Great, and holy God, so Frounced, Curled, Powdred, Perfumed, Painted, and Adorned, as if we came to Church of purpose to out-face, and dare the Lord: to *Dauince*, and not to *Pray*: to *Feast*, and not to *Fast*: to *Laugh*, and not to *Weepe*: (b) to *See*, and to bee *Scene*, and not to *Hearre*: to shew our *Selues*, our *Cloathes*, our *Jewels*, our *Haire*, our *Beautie*, our *Pride*, our *Vanitie*, and *Effeminacie* vnto men: but not our Hearts, our Pietie, our Deuotion, our Humilitie, and Repentance vnto God, as (c) *the Fathers phrase it:* If we place our Pietie, and Deuotion in our Cloathes, and Haire, and *thinke our selues* (d) *Holiest*, when our *Cloathes*, and *Haire* sit neatest: If we (e) *thinke we haue done God good seruice*, when wee haue but washed our Skinnes, and tricked vp our Heads and Haire, to come and shew our selues in the Church, about the latter end of Prayers or Sermon, of purpose to (f) *draw the Eyes, and Hearts of others after vs*, and so to withdraw them quite from

God : If wee take more care and paines to adorne our Heads, and Faces, for the view of others, then to prepare, and fit our Hearts, and Soules by Prayer, and Meditation for God, and for his Ordinances ; as alas, too many Idolatrous , and selfe-seeking Christians doe in these our dayes, who adore no other Deitie, but their Haire, their Heads, their Faces, Cloathes, and borrowed Beautie : Wee haue then no other hope but this ; that God will loathe our persons, and our Prayers too : and

(g) *powre out the very dregges, and fulnesse of his wrath, and fury on vs, to our finall ruine.* Let this then, cause vs to renounce, abhorre and loathe these Sinfull, Odious, Vnchristian, Lasciuious, and vnlovely Vanities.

* *Ociosâ sedes depicta ad speculaculum.* Clē. Alex. Pædag. lib.3. c.2.17.

g *Quand dicitur Deus nos expōset, ut emendamus, tanto districtius iudicabit, si neglexerimus.* Bernard. Meditat. cap.2.

BERNARDI. Meditationes, cap. II.

Omnia quæ ad vsum vitæ accepimus, ad vsum culpæ convertimus : Quapropter iustum est, ut qui in cunctis peccauimus, in cunctis feriamur.

BIBL.
COLL. REGAL.
CANT.

FINIS.